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By Warren Smith

four rivers of the happy island where the civilization of the race originated.

We find everywhere among the European and American nations the memory of an Eden of the race, where the first men dwelt in primeval peace and happiness, and which was afterward destroyed by water.

We find the pyramid on both sides of the Atlantic, with its four sides pointing, like the arms of the Cross, to the four cardinal points – a reminiscence of Olympus; and in the Aztec representation of Olympos (Aztlan) we find the pyramid as the central and typical figure.

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PYRAMIDS AND EARTH MAGIC

From our vantage in the twentieth century, we view the achievements of the ancient builders with a mixture of wonder, envy and puzzlement. At first glance, it appears our early ancestors were people without reason. They built a network of pyramids around the world, often placing these monuments in the most hostile area for construction work. Seemingly inaccessible plateaus, hostile jungles, and barren deserts did not disturb these stone workers. They dragged, pushed, and pulled giant building blocks across the primitive landscape. In tracing the stone back to the quarries, modern researchers were astonished to find that early man had often passed up sites closer to the quarries, areas that were frequently equal, or better, than where they built their monument.*

Why did the ancient builders select these unusual locations?

Consider these facts:

*The Great Pyramid is located on the Giza Plateau outside of Cairo, Egypt. An estimated 2,600,000 building stones, weighing from twenty to several hundred tons each, were used to construct this massive tribute to antiquity. Many stones, weighing a hundred tons or more, had to be dragged across the desert from a quarry several hundred miles from Giza. Why didn't the ancient Egyptians – if they were truly the builders – select a spot closer to the quarries?

*Standing 4,000 meters above sea-level, the enigmatic ruins of Tiahuanaco, on Lake Titicaca on the border between Peru and Bolivia, South America, contains the remains of great temples, pyramids, and other structures. Why was the city built on the cold, forbidding plateau? What motives compelled the still unknown builders to select that remote location for their testament to their ability?

*Of all the lost civilizations on earth, few can match the mysteries connected with the Mayan culture that once flourished on the Yucatan peninsula south of Mexico. Equipped with the finest supplies, modern explorers are almost overwhelmed by the hostile jungle that grows there. Why did the Mayans pick this particular site for their work? They passed up more suitable locations both to the south and north of where their ruins now stand. What compelled these enigmatic people to build in Yucatan?

*Stonehenge, in England, is one of the few remaining structures of immense pillars and colonades that once dotted that country. Researchers have found

that some of the stones in Stonehenge were brought a considerable distance to the site. The stone was first dug out of the quarries, then loaded aboard a raft and brought down river, until they reached a point where the blocks could be moved overland. Why not build the Stonehenge closer to the source of stone? Why was the site at Avebury, Wiltshire, more desirable than others?

*Why do we find ruins in many of the world's deserts? Besides the Great Pyramids of Egypt, we can point to the Nasca Lines in Peru, various ruins in the Sahara desert, the curiosities and tales that pop up periodically in Asia about ruins in the Gobi desert. Why construct anything in such a hostile region?

The answer to these, and other questions, may lie in our approach to the ancient concept of Sacred, or holy, places in the world. The desert, as an example, has always been associated with spiritual renewal. Life in the desert appears to have a profound religious effect on men. There has always been dramatic changes in the people who left towns and villages and went into the wilderness to live. Since the time of Moses, the middle eastern deserts have played a prominent role in the development of Christianity.

John the Baptist preached in the desert. Jesus and St. Paul found spiritual renewal there. Mohammed (570-632), who proclaimed himself the "last prophet" after Adam, Noah, Ishmael, Moses, and Jesus, was forty years old when he found renewal in the desert. Mohammed claimed to have been in the wilderness when he was chosen by God, through the angel Gabriel, to preach and spread the doctrine of Islam. Today millions of Mohammed's faithful followers make a pilgrimage to Mecca's Kaaba Shrine, the center of Islamic belief, in the middle of the Arabian desert.

The desert also played an important role in the development of the monastic movement in Christianity. The first monks were solitary worshippers who lived in the caves between Jerusalem and the Jordan River. Their hermit-like existence provided ample time to meditate upon their religious duties. Throughout history the desert has been a sacred place where man appears more attuned toward higher consciousness.

The idea that sacred places existed on the earth probably started with the first stirrings of intelligence in early man. Our ancestors quickly recognized that there were powers greater than himself. The daily manifestation of these unseen forces must have produced considerable anxiety in the primitive psyche.

It was undoubtedly very easy for the cavemen to recognize that a friendly power lived beside a cooling stream, a fertile field or orchard. It may have taken a bit longer for them to realize that a darker, more dangerous power was battling for supremacy in the primeval world. Lightning might strike a tree, burning the trunk and limbs, and perhaps even starting a terrible forest fire. Early cavemen may have decided that the Bad One dwelled in the charred place. The Bad One also brought devastating storms, bad weather, and accidents.

We can create a probable scenario when the first group of hunters decided that an intangible power existed on our planet. Eventually a tribal meeting would have been called to discuss the matter. The group would have assembled around a fire. Sam the Caveman would attempt to explain the situation, just as a modern citizen might convey his thoughts to a town meeting:

"I've got things figured out," Sam said. "There are two types of powers involved in the situation. The first power is the Good Guy, a friendly power that watches out for us. He sends the rain to grow maize. He makes

certain that the sun shines. The good fellow likes us. But there is also another power loose in the land. This is the Bad One, who is always causing trouble. He made Brother William walk on what looked like a nice solid stretch of sand. Everyone knows that William sank through the sand and disappeared. The Bad One sends the wind that blows down the trees. He encourages the animals to destroy our gardens and the other tribes to attack us."

Moog the Mean stood up, then leaned against his three-foot mahogany club. "You mean this Bad One doesn't like us?" he asked.

"Didn't you almost get killed by that sabre-toothed tiger last week?" asked Sam.

Moog exhaled with relief. "Man, that thing just about got me. I was walking out by the big rock and – "

"We recognize your bravery," interrupted Sam. "Do you know how that tiger knew you were there?"

Moog furrowed his brow. "You mean the Evil One snitched? That fink told the tiger to lay there and wait for me." Moog brandished his club above his head. "I'll take care of the Bad One. Why that tiger almost – "

Sam interrupted again. "The Bad One wasn't after you personally, Moog. He just wanted any human who came walking along. He doesn't like us."

"How we going to handle him?" asked Moog.

Sam turned to face the tribe. "First, fellow cavemen, we don't know what these powers look like. We have never seen them, but we know they exist. We don't know what they want because they never speak. We don't even know which of these powers is the biggest and the best. So, in the future, we have to deal with both of them. I suggest appeasement."

Mildred stood up in the back row, indignantly drawing her bearskin garment around her body.

"Appeasement better not mean none of that perverted stuff. We're a law-abiding tribe—not like that trash over the hill."

"Don't worry, Mildred," Sam soothed the tribal matron. "Appeasement means we'll go out and make an offering where the Bad One and the Good Guy live. We'll leave fruit, vegetables and meat in the Sacred Places where the Good Guy lives. We'll do the same in the Bad Places where the Bad One hangs around. That way, we've covered both of them."

Moog shook his head in a negative motion. "Sounds like a waste of good food to me."

"But it may stop the tigers," said Mildred.

Accordingly, Mildred and the other women of the tribe compiled a list of sites where the Good Guy and the Bad One lived. When the list was finished each member of the tribe left their cave each morning and, after breakfast, visited the Sacred or Bad Places with their offerings. The ritual continued for several months until, one night, Moog called a tribal meeting.

"I went along with that offering thing," said Moog. "You never know about unseen powers. That's because you can't see them and never know what they're doing. But I'm supposed to be out hunting down wild animals to supply meat for the soup pot. Amos wasn't with us last week. He never got done making his offerings until 4 o'clock in the afternoon. My hunters are running all over creation making sacrifice. We don't have time to hunt. Something has to be done."

"Men!" snorted a feminine voice from the woman's side of the group.

"Don't give me that woman's lib stuff," snorted Moog. "I notice you ladies ain't hoeing the garden these days."

"Fat chance!" snapped Mildred. "We got 47 places to make our offerings each day. All I do is carry nuts and pomegrantes from here to there for appeasement.

We ladies have given up our card club. We don't have time to hoe. My children ain't had a bath in a month."

"I don't want to meet any more them hungry tigers," said Moog with a visible shudder. "But we got to do something."

"Fact finding committees take too long," said Mildred.

"Let's hassle it out right now," answered Moog.

"I've got the answer," Sam announced. "We must pick two sites. One will be a site for the Bad One. The other will be a Sacred Place where the Good Guy can come for his offerings."

"How do we pick them?" asked Moog.

"We'll leave that up to Albert the Ailing," Sam replied. "Albert got gored by a wild bull the other day. He can't go out on a hunt. He's intelligent, so he'll figure out a way of recognizing these places."

"I like it," said Albert the Ailing. "Two stops for offerings and we're able to get about the business of staying alive."

In time Albert the Ailing selected the most beneficial site in the tribal region for making sacrifice to the unseen powers. After a sudden thundershower destroyed a day's offerings, Albert decided it would be necessary to build a small shrine on each site. It was now necessary for the tribe to consult Albert regarding the type of shrine because, after all, he was the world authority on the subject. After the temples were constructed, the heathens over the hill noticed the activity and made inquiries. The newcomers made payment of four virgins, three oxen, and twenty engraved war clubs to have Albert select a place for their offerings. As the generations passed, Albert's descendants became known as oracles. They were judged to be exceptionally gifted in finding those places on earth that were magically inhabited by unseen powers.

Undoubtedly all ancient structures were built on

magically selected ground. It would have required considerable devination to select the location of a pyramid, a great monument or a monolithic temple. All astrological, earthborne, and historical information would have to be taken into account during this selective process.

Albert the Ailing might have left these death-bed instructions to his corps of junior oracles:

"Fellows, you have to consider everything," rasped the old man. "Chart the course of the stars in the skies to obtain your astrological data. Look to the earth for clues as to a good site. Study the lines of the valleys, the slope of the hills. If you're a consultant on a really big job, exercise the greatest caution. All the signs can be correct – but if there's no bedrock you're in trouble. People don't like to haul rock for ten or twenty years and then see a big pyramid sink into the earth. So, check your bedrock. And before I go to that great cave in the sky, please promise to continue your studies."

The pyramids, in Egypt, Mexico, and other sites throughout the world, were constructed under the guidance of the oracles. Stonehenge, Tiahuanaco, and the hundreds of other mysterious structures scattered about our planet, were sited by men who understood earth magic.

Magical sites existed where those ruins now stand!

In his book *Avebury*, published in England in 1763, Rev. W. Stukeley, a freemason and a student of early man's achievements, visited the sites of ancient monuments in Great Britain. He was interested in Stonehenge, but also grasped a subtle, almost elusive, quality in the arrangement of the stones, earthworks, and circles. Stukeley felt that ancient man had laid out these works into a sacred pattern. He wrote:

The ancients indeed did make huge temples of immense pillars in colonades, like a small forest; or vast concaves of cupolas to represent the heavens; they made gigantick colosses to figure out their gods; but to our British Druids was reserv'd the honour of a more extensive idea, and of executing it. They have made plains and hills, valleys, springs and rivers contribute to form a temple three miles in length. They have stamped a whole country with the impress of this sacred character, and that of the most permanent nature. The golden temple of *Solomon* is vanish'd, the proud structure of the *Babylonian Belus*, the *temple of Diana* at *Ephesus*, that of *Vulcan of Egypt*, that of the *Capitoline Jupiter*, are perish'd and obliterated, whilst *Abury*, I dare say, older than any of them, within a few years, in the beginning of this century, was intire; and even now, there are sufficient traces left, whereby to learn a perfect notion of the whole.

Rev. William Stukeley believed the Druids, an order of priests said to have been sorcerers, oracles and magicians, constructed the monuments. The Druids, who lived in ancient Gaul and Britain, undoubtedly held some of their ceremonies within the confines of Stonehenge. But, to date, there is little evidence to connect the Druids with the actual construction of these British mysteries. Archaeologists suggest that the enigmatic earthworks, stone circles and monuments were inherited by the Druids from an earlier, unknown culture. It would be natural, they speculate, that the Druids would convert these structures into a center of worship, endowing the area with magical properties.

Stukeley's mention of the Druids led to the even-

tual destruction of many of the stones. Stukeley viewed Stonehenge as a symbol of the true faith, a holy place that had endured when Christianity had dimmed in other areas of the world. He wrote:

> We may make this reflection from the present work, that the true religion has chiefly since the repeopling of mankind after the flood, subsisted in our island: and here we made the best reformation from the universal pollution of Christianity, popery. Here God's ancient people the *Jews* are in the easiest situation, anywhere on earth; and hence most likely to meet with that conversation designed them. And could we but reform from the abominable publick profanation of the sabbath and common swearing, we might hope for what many learned men have thought: that here was to be open'd the glory of Christ's kingdom on earth.

One man who failed to perceive Stukeley's message was a local farmer who eventually became known as "Stone Killer Robinson." A Christian zealot, Robinson felt the Avebury stones represented a pagan religion and, as such, should be destroyed. Robinson spent the remainder of his life going about the countryside, accompanied by workmen and teams of horses, digging pits and dropping the stones into a roaring fire. When the huge stones had been heated to a fragile state, Robinson's crews poured great tubs of water onto the rocks. The majority of the stones cracked under the extreme change of temperatures; those that did not were destroyed by chisels and sledge hammers. Today, we have only a fraction of the monuments left for study.

Commenting on this loss of ancient knowledge,

British Author John Michell wrote in *The View Over Atlantis* (Saga Press: London, 1969):

> In one of . . . (his) . . . drawings, Stukeley shows a great stone from Avebury circle, levered into a pit of blazing wood, awaiting a dash of cold water and the blow that would split it in two. The smoke rising above the stone forms spirals and dragon shapes in the air. The same dragons or serpents Stukeley saw all over Britain. From the northern islands of Scotland to the southern plains of Wessex the Druids had stamped the country with the sign of the serpent and the winged disc. Stukeley perceived the entire ancient landscape laid out in a sacred pattern, etched with the eternal symbols of the one true faith. At Barrow near Hull he found a great Druidic earthwork representing a winged circle, its trenches ingeniously arranged to measure the seasonal tides of the Humber estuary. Always alert for a local name that might reveal some Greek, Hebrew or Egyptian god hidden in the English landscape, Stukeley's ear caught the sound of Navestock Common in Essex and detected a reference to Cneph, the winged circle of the Egyptians. Sure enough a visit to Essex disclosed the symbol in the outlines of an ancient earthwork. Today the winged circle lies forgotten in a small wood, overlooking the North London suburbs, in curiously remote country near the terminal station of the Central Line. Wild deer shelter within its banks and flights of ducks pass overhead on their regular paths across the country.

With the death of Rev. Stukeley, research into England's strange monuments ended for a time. It was the early 1920s before Alfred Watkins, a pioneer

photographer and photo equipment manufacturer, went walking in the Bredwardine hills, west of Hereford, seeking picturesque views for his collection of landscapes. Watkins was standing on a high ridge, looking out over the valleys below, when he was suddenly seized with a revelation. "In a flash, he saw something which no man in England had seen for a thousand years," remarked author John Michell in *The View Over Atlantis.*

Michell explained:

> Watkins saw straight through the surface of the landscape to a layer deposited in some remote prehistoric age. The barrier of time melted and, spread across the country, he saw a web of lines linking the holy places and sites of antiquity. Mounds, old stones, crosses and old crossroads, churches placed on pre-Christian sites, legendary trees, moats and holy wells stood in exact alignments that ran over beacon hills to cairns and mountain peaks. In one moment of transcendant perception Watkins entered the magic world of prehistoric Britain, a world whose very existence had been forgotten.

A practical man, Alfred Watkins went to work to prove his vision. He obtained a one-inch Ordnance Survey Map, feeling it would be remarkable if only a few of the holy places were linked together on a scale of this magnitude. Watkins discovered that seven, eight, sometimes ten of the sites were aligned on a straight line in a small area. These short stretches of straight lines, or leys as Watkins called them, often extended across the country for many miles, ending at a mountain or sheer cliff. He felt that prehistoric travellers in old Britain used natural landmarks for their directions, making their sightings from high

places and traveling in a straight line over the countryside.

Author John Michell explained how the cairns, pillars and mounds of earth came to be added to the landscape. "In those instances where a distance peak was invisible from a neighboring mountain top," said Michell, "Watkins theorized that pillars and mounds were used for sighting. A cairn might be constructed on a ridge, or notches cut into a mountainside to guide a traveller from below. The traveler was also guided by sunlight or moonlight reflected from the ponds and moats along the straight line route. In this manner, the traveler was led straight toward his destination."

The result of Watkins' research was *The Old Straight Track* (Garnstone Press, London, 1970), an important reference book that outlines the many leys that were laid in a network across the British landscape.

Watkins theorized the straight lines were ancient trading routes but, toward the end of his life he began to doubt this conclusion. As a child, Watkins had undergone a telepathic experience with his sister, an occurrence of such impact that he avoided the occult for the remainder of his life. However, this did not prevent Watkins from looking for a religious significance for the straight lines. Looking in the Bible, he found references in *Jeremiah:*

> Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. – VI, 16.

> Set these up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest. – XXXXI, 21.

Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up. – XVIII, 15.

In *Isiah,* Watkins found other verses connected with the subject:

And I will cause thee to ride upon the high places of the earth. – LVIII, 14.

The mountains of the Lord's house shall be established in the top of the mountains, and shall be exalted about the hills; and all nations shall flow into it. – II, 2.

In the *Koran,* he found similar references:

"We shall show them Our Signs on the horizons and within themselves until it will be manifested unto them that it is the Truth. – XLI, 53.

When he ended his *The Old Straight Track,* Watkins concluded: "I feel that the ley-men, astronomer-priest, druid, bard, wizard, witch, palmer, and hermit, were more or less linked together by one thread of ancient knowledge and power, however degenerate it became in the end."

His entire visionary concept was summed up in this passage from *The Old Straight Track:*

Imagine a fairy chain stretching from mountain peak to mountain peak, as far as the eye could reach, and laid out until it touched the 'high places' of the earth at a number of ridges, banks

and knowls. Then visualize a mound, circular earthwork, or clump of trees, planted on these high points, and in the low points in the valley other mounds ringed round with water to be seen from a distance. Then great standing stones brought to mark the way at intervals, and on a bank leading up to a mountain ridge, or down to a ford, the track cut deep so as to form a guiding notch on the skyline as you come up. In a gulch or mountain pass the road cut deeply at the highest place straight through the ridge to show as a notch afar off. Here and there and at the two ends of the way, a beacon fire used to lay out the track. With ponds dug on the line, or streams banked up into "flashes" to form reflecting points on the beacon track so that it might be checked when at least once a year the beacon was fired on the traditional day. All these works exactly on the sighting line. The wayfarer's instructions are deeply rooted in the peasant mind today, when he tells you – quite wrongly now – "You just keep straight on."

Watkins' work came to the attention of a Professor Heinsch, a German geographer, who delivered a paper to the International Conference at Amsterdam in 1938 on "Principles of Prehistoric Cult-Geography." Dr. Heinsch theorized that holy, or sacred, sites had been located by our ancestors in the remote past. He felt these locations were spotted by the method of some magical principle, now lost to humanity. He felt these sites were aligned to form a huge geometrical pattern that were, in turn, designed to form symbols of the zodiac, or placed for astronomical significance.

"The units of measurement used in this terrestrial design are based on fractions of the earth's propor-

tions," said Dr. Heinsch. "There are examples of these ancient structures throughout Europe and the Middle East. Many of these prehistoric centers were later used as sites for Christian churches."

The German geographer was profoundly impressed by the accuracy of these ancient constructions.

"They show a remarkable skill," he continued. "The works are so vast that we have been unable, until now, to see them. Their existence indicates the possibility of an ancient civilization with advanced scientific knowledge. There is a network of these works throughout the world and this is evidence of an advanced, universal culture devoted to transforming the earth. Building these astronomical and geometrical patterns must have benefitted our ancestors in some unknown manner. They certainly would not have gone to such effort without some practical benefits. However, the reason behind their construction – or what magical power was generated – is open to speculation."

Evidence of the "earth magic" culture can still be found in China today with the practice of *fung-shui* – "earth and water." When American and British businessmen entered China intent on building railroads and other facilities, they were told that certain areas were sacred. A railroad could not be laid out in a straight line because, according to the Chinese geomancers, the route would disturb the earth.

The businessmen discovered that a practitioner of *fung-shui* was consulted prior to the selection of any site in China. No Chinese erected a building, temple or other facility until the geomancer had interpreted the effect on the landscape. When he arrived, the geomancer sought to detect the flow of the "dragon current" within the earth, the yin and yang, represented as the white tiger and the blue dragon. These

negative and positive forces followed certain patterns across the landscape.

"The yang is the male current," explained author John Michell. "It followed the highest route over the mountains and ridges. The yin, or female current, flows primarily along a series of low hills. The most favorable spot, according to *fung-shui*, is a location where two streams converge."

The complexities of *fung-shui* have evaded our western minds. Ideally, a perfect building site should feature both yin and yang in the landscape. Their characteristics should be in proportion to 2:5 yang to 3:5 yin with each clearly defined. Due to their ancestor worship, the *fung-shui* practitioner was always consulted in China to select a site for tombs and graves. It was felt that the various influences of the earth on the buried relative could influence the fortunes of those still living.

The Chinese Communist government in China has gone to great lengths to discredit *fung-shui.* However, reports indicate the art is still being practiced in the rural areas of Communist China. The *fung-shui* geomancer flourishes in the British Crown Colony of Hong Kong and on the island of Taiwan. Geomancers are consulted by such clients as multi-national corporations before a building site for a skyscraper is selected. While western executives are non-believers, they find their oriental clients and workers hold strong views on the subject. In Hong Kong, as an example, shoppers will avoid a building that has not been approved by the *fung-shui* practitioner.

Considerable research is needed to determine the extent of earth magic during ancient times. We do know that the American Indian tribes believed in sacred places, that the mound builders and effigy creators appear to have selected their sites according

to magical patterns. In South America, dolmens and other stone works have been discovered far back in the mountains and jungles, often constructed in inconvenient locations.

If the practice was universal, we can speculate that the great pyramids of Mexico and Egypt were built on powerful earth points. It may have required considerable time and skill to select the right spot for a large pyramid, a location where the yin and yang currents of the earth converge. The secret of pyramid power may not lie in the unusual form of the structure, but may possibly be in the geographical location. The Mayans may have selected the steaming jungles of Yucatan for their headquarters because of beneficial earth currents. The pyramids of Mexico may have been built precisely over a point where yin and yang – the magnetic earth currents – met to produce an energized force.

The secret of pyramid power may not lie in the design of the structure. It may be possibly the result of the geographical location of these ancient monuments. Could another shape, perhaps box-like, conical or round, attract the same energies if they were constructed on the same site? Or does the pyramid in some manner attract and hold the magnetic power of the earth?

Until now, most research into pyramidal energy has focused on the structure trapping some sort of cosmic rays. Investigators may possibly be looking in the wrong directions, seeking an answer from outer space when the true power may lie beneath our feet.

MEXICO'S LAND-LOCKED TRIANGLE OF THE LOST

". . . It is one of the most mysterious places in the world!"

". . . It is *El zona de Silencio!*"

". . . There are mutant plants growing there that are unlike any species in any other part of the world!"

". . . Radios will not operate there!"

". . . It is a land-locked Bermuda Triangle."

These comments are about a mysterious triangular zone of land near the intersections of the states of Chihuahua, Durango and Coahuila in Mexico. Located about 225 miles south of the Tex-Mex border, about 1,000 kilometers north of Mexico City, this enigmatic region contains phenomena reminiscent of the reports from the Bermuda Triangle.

El Zona de Silencio was first noted in 1969 when an engineer for the Mexican national oil cartel, Harry de la Pena, was searching for possible oil-bearing geological formations near the community of Caballos, Durango. It is customary for engineers and other personnel to be equipped with two-way radio equipment when they venture out into the Mexican deserts. The terrain is harsh, inhospitable to man, and accidents can and do happen with alarming regularity.

When he was prospecting in what is now known as *El Zona de Silencio,* De la Pena found that his radio did not work. After a quick visual inspection of the set, and a check-out of the antenna system, the engineer was unable to discover a reason for the malfunction. Rather than risk exploration without radio contact with the outside world, he drove back to town for a check-up on the set. During the trip back to Caballos, De la Pena found that his radio was working perfectly. It was only when he was within the triangular "zone of silence" that the device failed to work.

Remaining overnight in town, De la Pena found a powerful receiving-transmission set. He took this large unit back into the zone of silence, fully expecting the additional power would override whatever natural anomolie existed in the desert. He was mystified when this new set also refused to operate. Testing the boundaries, De la Pena found the "zone of silence" was a triangular area measuring 3 x 3 x 3 kilometers. In his report to the government, the engineer suggested a natural explanation for the mystery. He felt there might be enormous deposits of magnetic iron under the desert, which would account for the short-circuiting of electronic equipment.

De la Pena continued to investigate the area. In time, news of the landlocked triangle reached UFO

investigators in Mexico and other expeditions were launched into the desert. Learning that compasses spin wildly in the triangle, some investigators decided the area might be a land version of the enigmatic Bermuda Triangle. After several trips into the wilderness, these facts were discovered:

Mutant plants: The coloration of plants mystified investigators. Certain species of cactus, ordinarily a dark green outside the triangle, were tinted purple inside the region.

Purple worms: Centipedes had a decidedly purplish coloration inside the area.

Equipment malfunctions: Electrical and electronic devices inside the triangle either refused to function, or else their performance was erratic. Magnetic instruments were useless inside the parameters of the zone.

An absence of birds: No birds were found inside the region and, during observation, those who flew close to the boundaries would veer suddenly away from the region.

The triangle next came into the news on July 11, 1970, when the U.S. Strategic Air Command made a test firing of a huge intercontinental missile from a launch pad in Utah. The 265,000-pound "bird" was targeted to land within the White Sands Proving Ground, New Mexico. Shortly after lift-off, however, the tracking system used by the SAC "lost" contact with the Atlas-Agena missile.

An hour passed, then two hours and the Strategic Air Command breathed a sigh of collective relief. The behemoth missile had not landed in the center of a heavily populated town. The trajectory of the flight was analyzed by computers. The data bank suggested the missile had landed near Gomez Palacio, Durango, Mexico. Planeloads of officers and enlisted men scoured the desert in that region for several days.

There was no trace of the missing ICBM. Finally, after 18 days of searching, the Air Force found their giant bird perched in a huge crater out in the Mexican desert. The device was totally off course and way off the trajectory printed out by the computers.

"The top brass of the Strategic Air Command were worried. They could just see themselves pulled up on the carpet by some senate investigating committee," said a NASA engineer who was part of the search team. "The Atlas missile weighs a quarter-million pounds, is more than 100 feet long. It has the strike capacity to carry tons of atomic bombs. The senators would not look kindly on a delivery system that might go off course and land in midtown New York instead of Moscow."

While one group of servicemen were digging the missile out of its desert hole, the Air Force rushed a group of their finest technicians into the desert. Their goal: find out what is happening in the Mexican boondocks. The U.S. Air Force built a quick runway out in the desert near the zone of silence. The planes started coming in loaded down with scientists, instruments, and testing equipment. Wernher von Braun, the noted space scientist, made several trips into *El Zona de Silencio.*

The scientists discovered several interesting things about the desert triangle. "The first thing was the turtles and that about short-circuited everyone's mind," said the NASA engineer. "This particular species of turtles had a shell with an irregular hexagonal pattern. This is normal for that species throughout northern Texas and the entire area south of there. But in the silent zone, these same turtles had a triangular pattern on their shells.

"I can still remember the afternoon when the order came down for everyone to start hunting turtles," he

continued. "Here we were out in the blazing desert, miles from anywhere, and the brass wants turtles. And if they want turtles, you don't question their orders. So, we had about a hundred men beating their way through the cactus looking for turtles. Finally, a handful were found around a rancid waterhole, carted back to the landing strip, and loaded on board a plane for the States. I understand they were subsequently examined by specialists at the University of California and categorized as a new species."

The next discovery in the silent zone sent SAC officials back to their computers for a check on the coincidence of meteors hitting a small triangle was covered with metallic bits of aerolites and tectites, so-called space junk. The Russians have theorized that this iron from outer space landed on earth after a gigantic "Planet X" collided with another planetary object. In recent news reports Soviet scientists have suggested that "Planet X" contained a highly advanced civilization, that the inhabitants launched an atomic war between opposing factions that destroyed the planet.

Regardless of their origin, SAC and NASA found metallic space junk all over the desert floor within the triangle. Both aerolites and tectites are fairly rare on our planet. The large number of fragments inside *El Zona de Silencio* baffled the scientists. Was there something that drew such large numbers of space rocks? Were the objects the result of a single meteorite that landed a few hundred thousand, perhaps a million years ago? Was there *something* pulling space junk to this particular triangle of terrestrial real estate?

NASA dusted off their computers and came up with a possible answer. It was possible, but not probable, that heavy concentrations of magnetic energy

inside the earth might create fluctuations in the planet's magnetic field. In turn, these fluctuations would possibly trigger another anomoly in the Van Allen belt. This would mean that a whirlpool effect might be set up in the ionized particles that comprise the Van Allen belt, creating a sort of "tunnel" that attracts meteorites to the triangle.

After several weeks of intensive effort, the U.S. authorities dug out their missile. By now, the scientists had bottled and boxed enough specimens of plant, mineral and animal life in the triangle. They loaded their testing equipment, species, and employees aboard planes and flew back to the United States. To date, there has not been an official report released on the zone of silence. However, informants inside NASA and SAC indicate that new systems have been developed to prevent another titantic missile from being lost over the land-locked triangle. Since the U.S. invasion of scientists, the triangle has been left to investigators from various UFO organizations.

An alleged contact with the crew members from an unidentified flying object took place in the triangle in 1974, assuming we can believe the statements of a 36-year-old American ex-clergyman who was visiting in Mexico at that time. Following his experience, the clergyman suffered from disturbing nightmares, a change of personality, and an enthusiastic missionary zeal to equate Jesus Christ with the theory of ancient astronauts.

Feeling that he was not in control of his life, the minister sought the assistance of R. C. "Doc" Anderson, the psychic from Rossville, Georgia. Doc Anderson counseled with the contactee, then suggested that the man get in touch with the author and, after numerous phone calls and letters, we met to discuss his experience. Unlike some contactees, the pastor

retained full memory of what had transpired out in the desert during the contact.

The minister had left his clerical duties prior to his trip to Mexico. Nevertheless, he requested that his identity be protected in the event that he wishes to re-enter the church at a future date. "My church is very fundamental about biblical doctrine," he explained. "The faith does not permit flying saucers or visitors from outer space, although I know now that both are a reality. I would never get a call to a parish if I was in any way connected with flying saucers."

The clergyman explained that his marriage started breaking up in 1970. "Both my wife and I were undergoing severe marital distress," he stated. "We had married young and, as so often happens, had drifted apart in our later years. My interests were not hers and, in time, she resented the work I was doing with young people in the community. This kept me away from home during the evening, I admit that. But, while there was discord, I never expected her to file for a divorce."

Although he moved to another church in Ohio, the newly-divorced minister was unable to reconcile his marriage break-up with his fundamentalist beliefs. "That's when I decided to start thinking about doing something else," he related. "I was almost overwhelmed by a mental depression, questioning everything and wondering about the thrust of the church in modern society. In the community I served it was customary for the police to pick up teenagers who might be out on the street after the ten o'clock curfew. These kids were arrested, then slapped into a cell until juvenile court met the next morning. I felt that this was wrong and, when I learned that the children of prominent businessmen were allowed to go home instead of being placed in jail, I rebelled."

Demanding equal treatment for all teenagers in the town, the minister created a sharp controversy that led to his dismissal. "So I was back on the street," he said. "That's when I decided to leave the ministry for a spell and get my thoughts worked out. I borrowed $3,000 from my father and mother – they're fairly well off – purchased a Volkswagen van that was outfitted for camping and overhauled it and started traveling. I worked whenever I needed money, digging ditches, washing dishes, doing chores on a farm up in Oregon. When I came down through California I picked fruit and vegetables."

The minister picked up a paperback book in San Francisco on treasure hunting, read about the lost riches scattered across Mexico and was seized by an urge to visit there. He saved up several hundred dollars, outfitted his camper for extended trips into the wilderness and crossed the border at Nogales, Arizona, into Sonora in early 1974.

After several months of camping out, the clergyman discovered his funds were running low. "The poverty in the remote areas of Mexico is terrible," he said. "I knew it would be impossible for a *gringo* to get work there, so I left Mazatlan on the Pacific Coast and started driving north toward a border crossing at El Paso. I picked up Highway 49 at Cuencame, then proceeded north. The highway maps may look like that area of Mexico is settled, but there are some really isolated stretches. In addition, the VW was starting to get a miss in the engine. I proceeded to Caballos – which is really not much more than a small truck stop – and bedded down one night."

"The following morning I happened to meet a cowboy," he related. "He told me about an abandoned mission he'd run across while hunting cattle. I decided to make another run at treasure hunting

because, in Chihuahua, I'd discovered several old coins and a small gold statue with a treasure locator at an old church site."

The clergyman purchased a week's supply of food and drove toward the zone of silence. "I was undoubtedly in the zone when the contact took place," he claimed. "My radio in the van failed to work. My compass went haywire. There was an almost eerie atmosphere to the place. I kept going until the road ran out, continued another mile across country and then started getting frightened. A break-down out there would be dangerous. A person might not be able to walk out."

The clergyman made camp before sunset, cooked a quick supper, and climbed into the van to sleep. "The air was stiffling so I decided to put up my tent," he said. "There was a clear sky and a half moon. I was getting the tent poles set up when I heard a strange buzzing noise off to the right. At the same time I saw a bright, glowing object coming down out of the sky. I just stood there, paralyzed with astonishment because the object was glowing brighter than anything I've ever seen. It was also coming in fast and looked like it would collide with my van. I started to run but something held me there. It was as if my mind had been taken over by some outside force, that I had lost my free will to act as I wished."

The object drew closer, then slowed its speed and hovered momentarily above the desert floor. "Then the light changed from a whitish-blue to a sort of red orange," said the minister. "A moment later the brightness dimmed and I began to see a dim outline of a metal craft inside the light. Then, in what seemed like a fraction of a second, the flying saucer – for this was a disc-shaped object – came into view. It was just hanging there above the earth, maybe ten or twelve

feet, and I was still standing in that same, seemingly paralyzed way. Then, three tripod legs retracted out of the lower part of the craft and the object settled down to earth. A few seconds later a door appeared in the side of the craft and a set of stairsteps came moving down. They looked as if they were operated by a hydraulic mechanism, although I am uncertain because I didn't see any lines or anything."

Four crewmen stepped out of the flying saucer!

The minister's description included:

Bodies: "They were short and the leader – or the one who seemed to be in charge – wasn't more than five feet tall. Their bodies were encased in a shiny metallic-like suit that appeared seamless. They were stockier than the average human, sort of squat in their build and features. I couldn't see much because of this one-piece garmet that appeared to cover everything except their face. I don't recall seeing their hands because the garment included gloves. I presume they had the usual four fingers and a thumb, although now I couldn't be certain."

Facial characteristics: "A sharp nose, almost as if it was pushed in . . . their eyes were sort of slanted, almond-like in form. . . their skin had a kind of Indian . . . maybe Oriental or Mongolian . . . appearance. Their skin appeared to be sort of leathery, like someone who has been out in the weather for a long time. The pupils of their eyes were sort of strangely shaped, as well, and they seemed to be able to not blink – as we do – or to shift their eyes about."

Movement characteristics: "They walked with a very quick movement. Their legs, however, appeared to be a bit shorter than what we would expect on a human. There was an average length to their arms. They moved just like we do and, at one time, two members of the crew sort of leaned back against my

camper van. Another one was curious about my tent and, speaking English, asked me to demonstrate how it was used. He nodded as I put the tent up and, once it was standing, he looked inside and nodded his head again."

When the UFO crewmen approached the frightened minister, he was trembling with fear. "I had heard a little bit about flying saucers, but mainly nothing really important on the field," said the minister. "I was scared because this was something out of the ordinary, something I couldn't understand and I was frightened."

The leader of the four crewmen walked down the steps of the craft, followed by his three companions. They approached the minister, but maintained a reasonable distance apparently to prevent his striking out at them.

The leader raised his hand in greeting, then spoke in Mexican. "What are you doing here?"

The minister answered in English. "I'm camping."

The contactee reported there was a moment of confusion, then one of the four beings returned to the craft. Perhaps a half minute after the crewman entered the ship, the leader asked in English: "Why are you out here?"

"I'm looking for a lost church," replied the minister. "I hope to find some old coins or relics to sell."

"What are they used for?" asked the leader.

The minister, admittedly nervous, went into an explanation about antiques, old coins and the possibility of treasure.

"Is this your . . . " the leader paused, ". . . employment?"

"I'm a preacher."

"What does a preacher do?"

After another explanation about the functions of the ministry, the leader asked: "Do your people believe in gods?"

"One God."

"What is his name?"

"The Lord."

"Does the Lord help you?"

"I believe he does."

At this point, the crewmen inside the flying saucer returned to the group and expressed an interest in the tent. After demonstrating how the tent worked, the minister then allowed the crewmen to look over his van. "They appeared to be extremely interested in the method of propulsion," he recalled. "I got a flashlight and showed them the engine. They were very curious about the various functions of the engine parts."

The leader then appeared to sense the passage of time. "He mentioned to the others and they invited me to see their ship," said the contactee. "I was taken aboard and saw a large interior with several control panels, and a number of doors that led off to what must have been other rooms. They showed me a console that looked very strange, calling it their . . . I can't pronounce the word . . . but something told me it was a voice translator. Whenever they approach someone on earth, the device on board the craft monitors a small box they wear. This allows them to talk freely to any person in their own earth language. They said the console is supposed to work automatically, but it had broken and had to be changed by one of the crew. That was why the one fellow went back to the ship when I spoke English instead of Mexican."

During the initial interview, and in several other subsequent sessions, I questioned the minister on the

alleged contact experience. As he claimed to have a full memory of the events, it was unnecessary to utilize hypnosis. The minister did offer to undergo a lie detector test but, due to a mix-up in schedules, the polygraph operator was on vacation. A portion of the transcript includes:

Did you ask about what propelled their craft?

They said this was based on an electronic process using a highly sophisticated form of transmission of matter. They called it a "tunnel." The ship does not travel between one point and another. They simply set a dial and there is an instantaneous movement of the ship and crew. Although I don't understand what they meant, they stated it was possible to go from point A to point B in the "tunnel" without passing between the two points. In other words, if I wanted to go from New York to Chicago in this tunnel, I point it and press the proper electronic signals. I just go from New York to Chicago without passing between those two points. I would have liked to have known more about electronics because he mentioned a lot of words I didn't fully comprehend.

Did you ask about their origin?

All they said was that they came from another planet.

Did they identify that planet?

They showed me a map, but I can't recall ever seeing a map like that. I think it must be a map of the heavens from their home planet. He pointed off to the side and said this was our planet. He paused before saying the word "earth," as if this was new to him.

Did you inquire why they were here?

He said this was a reconnaissance mission to check things out. They come here periodically to monitor certain things. I asked what those things were, but he said I wouldn't understand at the present time. I also asked if they planned to make contact with any of our governments and they smiled. They seemed to indicate to me that they had been in contact with certain heads of government, although they didn't say so in so many words. One of the crewmen started to say something, then the leader motioned for him to be silent.

Did you ask about their intentions toward our people?

He did indicate to me that they mean us no harm. However, they said there were many groups of people – I guess that's what you call them – visiting the earth. Some of these visitors do not have our best interest in mind, he stated, and we should be wary of some of the messages given by some – but not all – of the other visitors. His exact words were: "Not all who come here are your brothers. Some look upon this place as a fruit that has ripened and is ready to eat."

Did he specify anything else?

My feeling was that this group was friendly, that others might have ulterior motives, but we should test their intentions. After reading about other contactees following my own experience, I feel the more bizarre contacts involving entities, strange creatures, medical examinations and experiences that leave people in a state of emotional instability are probably from unfriendly groups – although, of course, I cannot be certain of my judgment.

Did they explain their reasons for selecting you as a contactee?

I happened to be there. I was told that their "tunnel" allows them to traverse the vast distances between their place of origin and the earth, but they cannot always select the exact geographical point on earth where they will "come out," so to speak. There are certain zones on our planet that attract them, but they did not specify where or what those areas might be. *(Note: it might well be the "whirlpool" effect in the Van Allen belt that attracted the craft and its occupants.)*

You mentioned a device that was placed upon your head. Could you elaborate upon that?

This looked like a hard plastic hair-drier that was attached to a machine. They told me to place the device on my head and certain information would be placed in my mind. I would not know all of the data immediately, but it would gradually come forth. I hestitated to do so, but the leader said this was important to them. He said this information process was one of the primary steps to be taken when a contact occurred. I placed the device on my head and when they tested it to be certain it was secure, one of the crewmen attached a small, white oval rod in front of my face. It was held about six inches from my eyes and, as I looked at it, the rod began to glow. Within a short while, it turned into the brightness of the sun – so intense that I closed my eyes. They said it was necessary for me to look at the rod, although it would hurt. They promised there would not be any damage to my eyes, that the data was being entered into my mind through the light waves. After perhaps two minutes the rod began to dim until I could look at it without difficulty. I would say this whole process took no more than three minutes.

After this they indicated it was time to leave the ship. Three of them walked back to the van with me. I don't recall seeing what happened to the fourth occupant. When we got outside they took my wrist and squeezed it as if this was a gesture of friendship. The one crewman who held the rod before my face said he hoped we would meet again. I asked if there was any way to contact them, thinking they might have a representative or something on this planet. The leader shook his head. They turned and walked back to the ship and, after they entered the craft, the stairway retracted. The Ship started glowing, the tripods pulled into the bottom, and the loud humming sound became louder. Then, as the glowing intensified, the craft shot up into the air and just seemed to vanish.

I went back into the van, found a lukewarm bottle of Coca-Cola, sat leaning against the vehicle and must have stared up into the sky for two or three hours. At first I thought my mind had snapped, that I'd imagined the whole thing in a dream or something. But, I could see their footprints in the sand. I could see the indentations where the craft's tripods had pushed down into the sand. There was a large burn circle where the plants had been scarred when they took off. Dreams and fantasies don't leave tangible evidence on the desert floor. But it still took me a while to realize this experience had actually taken place, that I had been in contact with the occupants of a flying saucer.

What did you do next?

After daylight came I looked around for something to make a cast of the footprints and the tripod indentations. I didn't have anything except flour, which I made up into a paste and poured into the indentations in the sand. I had to wait quite a while for this

to dry into a degree of hardness, then I moved the sand away. It wasn't a perfect cast, but was better than nothing. I put the cast in the van, packed up and started driving back to the highway. I forgot all about hunting for the old mission because, after the meeting with the UFO occupants, hunting for treasure seemed to be ridiculous.

Later I drove back into the U.S., crossed the border at El Paso, and headed for my parents' home. It was a couple of weeks before I began to get things sorted out in my mind.

Did you experience any mental or emotional problems at that time?

No more than might be expected. You know, I'd met up with people in a flying saucer who said they were from another world. This was some pretty heavy stuff to handle. My religious training had taught me that man was made in the image of God, that God's word was in the Bible, that Jesus had died on the cross to save humanity. I began to wonder if Jesus was an astronaut – which I rejected. I wondered if there were other worlds, other people like Jesus – or if there was a single Jesus who went from planet to planet, dying numerous times on the cross, to save those people throughout the universe. So, it was just a time of sorting things out. Which meant I did have some terrible dreams – nightmares you could call them – because I was changing, revising, and sorting out my values about life, religion, and my own role in everything.

When did the anxiety start?

About a month after the contact took place. I feel this was when some of the information they'd imparted to me began to come up out of my uncon-

scious. This was the most terrifying time of my life because, during the day my ability to function was severely restricted. I was going through considerable stress at that time and, in addition, I feel there was an input of data from the device they had placed on my head in the ship. The information was coming through, but it was jumbled, confused. As if you ran a TV program, but the film and sound were out of synchronization and nothing was in place. I was about to give up when I received an idea that a second contact was to take place.

I had a compulsion to leave my parents' home, where I was staying at the time, and go to the local football field. Although it was after midnight, I got dressed, got into the van and drove to the field. There was no one or nothing around. The whole place was deserted. Then, something in my mind told me to go inside the stadium and look around. I started to try and climb over the wall when my hand landed on an envelope lying on top of the stone. It was an envelope, all right, containing a single ticket to a movie about outer space visitors that was showing at a local theater. When I found the ticket, my obsession ended. I knew I was supposed to go see that film.

I went to the theater and settled down for a matinee. I was barely into the show when I felt a tap on my shoulder from behind. I started to look around when a voice said: Keep looking at the screen. I did and another envelope was passed to me. The message was in there.

Are you saying these UFO occupants have agents on earth?

I know they have someone – or something – that follows up on the initial contact. I was not getting the message they had implanted into my subconscious

out there in the desert. They have enough control over me to guide my actions. How else can you explain the incident of the envelope, the tickets, and the message given to me in the movie?

What did the envelope contain?

There were two sheets inside, just ordinary paper. The word *"simplify"* was scrawled on the sheet in bold letters.

The secoond sheet, also of ordinary paper, had a list of forecasts on one side. They were:

. . . Prepare for economic instability until 1982.

. . . Look to the pyramids for an alternate source of energy.

. . . Follow our instructions and you will survive.

There was no mention of what we should look for to find this new source of energy. There was nothing to indicate whether a pyramid could deliver energy to run our homes or anything like that.

The instructions were actually good common sense. I was to advise people to pay off their debts as rapidly as possible, getting totally debt-free as soon as they could manage it. Each person was to find a small farm, a little ranch, or something away from the large cities to provide sanctuary when an economic depression destroys the world's business system. The farm should have a few acres, a small shack or house, if possible, and a spring or well for water. A garden should be prepared. There should be some seeds stored away each year in case of a disaster. The people who want to survive should also have a rotation system for canned foods so, in the event that food distribution breaks down, there would be adequate nourishment for a month or so. Tools, lights that don't depend on electricity, all the things needed to exist as a family unit without department stores

and supermarkets should be available.

That sounds like good advice whether it comes from outer space or your local banker. Was there anything more?

I've felt there is another contact forthcoming, but I have to return to Mexico to see them again. I have this feeling that I need to be in the zone of silence, that spot that attracts their ships, before I'll make contact again. That's why I've been working on the railroad – as the song goes – and saving my money for the trip down there. Another couple of months and I'm going back to the desert. I'm anxious to establish contact again with my friends from another planet. I want to see if there is more than one group of UFOs using that region for entrance in and out of our atmosphere. I want to know if their electronic "tunnel" exists as an answer to the problem of space travel and, of course, there is just so much I really want to know.

As this is written, the minister is camping out close to 23 degrees, 40' latitude, 103 degrees 45' longitude, watching the skies and waiting for the return of the people, he believes, are from the stars.

QUETZALCOATL – THE MESSIAH OF ANCIENT MEXICO

One of the great mysteries of history concerns the identity of Quetzalcoatl, the messiah of ancient Mexico. Some legends describe Quetzalcoatl as a bearded white man dressed in a flowing robe who, during his visit to Mesoamerica, taught law, order, ethics, agriculture, art, and a Christian-like doctrine to the natives.

Various theories have been advanced to identify this mysterious missionary. Some scholars claim the Mexican messiah was merely the central figure of an interesting tale invented by imaginative natives, a fable embellished with miraculous events to hold the listeners' attention. At the other extreme, people who believe in visitations of ancient astronauts to our

world feel Quetzalcoatl may have been a visitor from another planet, perhaps Venus, who arrived in a UFO to rebuild civilization after the deluge. Still others believe Quetzalcoatl was a missionary from Atlantis, a teacher and member of a secret brotherhood who, when that continent broke up and plunged into the ocean, acted as a guide to ancient tribes.

Another group of scholars point to growing evidence of contact between Europe and the New World as proof that Quetzalcoatl was an early voyager from across the Atlantic. In 1889 Dominick Daly published a remarkable report on the legend of the Mexican messiah, attributing his pre-Columbian visit to St. Brendan, an Irish Christian leader. In the *American Antiquarian* (11:14–30, 1889), Daly developed his thesis:

There are few more puzzling characters to be found in the pages of history than Quetzalcoatl, the wandering stranger whom the early Mexicans adopted as the Air-God of their mythology. That he was a real personage; that he was a white man from this side of the Atlantic, who lived and taught in Mexico centuries before Columbus; that what he taught was Christianity and Christian manners and morals – all these are plausible inferences from facts and circumstances so peculiar as to render other conclusions well-nigh impossible.

When, in 1519, Cortez and his 600 companions landed in Mexico they were astonished at their coming being hailed as the realization of an ancient native tradition, which ran in this wise: Many centuries previously a white man had come to Mexico from across the sea [the Atlantic] in a boat with wings [sails] like those of the Spanish vessels. He stayed many years in the country and taught the people a

system of religion, instructed them in principles of government, and imparted to them a knowledge of many industrial arts. He won their esteem and veneration by his piety, his many virtues, his great wisdom and his knowledge of divine things. His stay was a kind of golden age for Mexico. The seasons were uniformly favorable and the earth gave forth its produce almost spontaneously and in miraculous abundance and variety. In those days a single head of maize was a load for a man, the cotton trees produced quantities of cotton already tinted in many brilliant hues; flowers filled the air with delicious perfumes; birds of magnificent plumage incessantly poured forth the most exquisite melody. Under the auspices of this good white man, or god, peace, plenty and happiness prevailed throughout the land. The Mexicans knew him as Quetzalcoatl, or the green serpent, the word green in this language being a term for a rare and precious thing. Through some malign influence – brought about by the enmity of a rival deity – Quetzalcoatl was induced or obliged to quit the country. On his way to the coast he stayed for a time at the city of Cholula, where subsequently a great pyramidal mound surmounted by a temple was erected in his honor. On the shores of the gulf of Mexico he took leave of his followers, soothing their sorrow at his departure with the assurance that he would not forget them, and that he himself or some one sent by him would return at some future time to visit them. He had made for himself a vessel of serpents' skins, and in this strange contrivance he sailed away in a northeasterly direction for his own country, the holy island of Hapallan, lying beyond the great ocean.

Such in outline was the strange tradition which Cortez found prevalent in Mexico on his arrival there,

and powerfully influencing every inhabitant of the country from the great Montezuma, who ruled as king paramount in the city of Mexico, to the humblest serf who tilled the fields of his lord. Equally to their surprise and advantage the Spaniards found that their advent was hailed as the fulfillment of the promise of Quetzalcoatl to return. The natives saw that they were white men and bearded like him, they had come in sailing vessels such as the one he had used across the sea; they had clearly come from the mysterious Hapallan; they were undoubtedly Quetzalcoatl and his brethren come, in fulfillment of ancient prophecy, to restore and permently reestablish in Mexico the reign of peace and happiness of which the country had had a brief experience many centuries before.

The Spaniards made no scruple of encouraging and confirming a belief so highly favorable to their designs and it is conceded by their writers that this belief to a large extent accounts for the comparative ease and marvelous rapidity with which a mere handful of men made themselves masters of a great and civilized empire and subjugated a warlike population of millions. To the last the unfortunate emperor Montezuma, in spite of much evidence of the ungodlike character of the Spaniards held to the belief that the king of Spain was Quetzalcoatl and Cortez his lieutenant and emissary under a sort of divine commission.

The Mexicans had preserved a minute and apparently an accurate description of the personal appearance and habits of Quetzalcoatl. He was a white man, advanced in years and tall in stature. His forehead was broad; he had a large beard and black hair. He is described as dressing in a long garmet, over which there was a mantle marked with crosses. He was chaste and austere, temperate and abstemious, fasting

frequently and sometimes inflicting severe penances on himself, even to the drawing of blood. This is a description which was preserved for centuries in the traditions of a people who had no intercourse with or knowledge of Europe, who had never seen a white man, and who were themselves dark skinned with but few scanty hairs on the skin to represent a beard.

It is therefore difficult to suppose that this curiously accurate portraiture of Quetzalcoatl as an early European ecclesiastic was a mere invention in all its parts – a mere fable which happened to hit on every particular and characteristic of such an individual. Nor is it easier to understand why the early Mexicans should have been at pains to invent a messiah so different from themselves, and with such peculiar attributes. Yet in spite of destructive wars, revolutions and invasions – in spite of the breaking up and dispersal of tribes and nations once settled in the vast region now passing under the name of Mexico – the tradition of Quetzalcoatl and the account of his personal peculiarities survived among the people to the days of the Spanish invasion. Everything therefore tends to show that Quetzalcoatl was an European who by some strange adventure was thrown amongst the Mexican people and left with them recollections of his beneficent influence which time and change did not obliterate. But time and change must have done much in the course of centuries to confuse the teachings of Quetzalcoatl. These would naturally be more susceptible of mutation than the few striking items of his personal appearance which (if only on account of their singularity) must have deeply impressed the Mexicans, generation after generation. Notwithstanding such mutation enough remained of the teachings of Quetzalcoatl to impress the Spaniards of the sixteenth century with the belief that he must have been

an early Christian missionary as well as a native of Europe. They found that many of the religious beliefs of the Mexicans bore an unaccountable resemblance of those of Christians. The Spanish ecclesiastics, in particular, were astounded at what they saw and knew not what to make of it. Some of them supposed that St. Thomas, "the apostle of India," had been in the country and imparted a knowledge of Christianity to the people; others with pious horror and in mental bewilderment declared that the Evil One himself had set up a travesty of the religion of Christ for the more effectual damning of the souls of the pagan Mexicans.

The religion of the Mexicans as the Spaniards found it was in truth an amazing and most unnatural combination of what appeared to be Christian beliefs and Christian virtues and morality with the bloody rites and idolatrous practices of pagan barbarians. The mystery was soon explained to the Spaniards by the Mexicans themselves. The milder part of the Mexican religion was that which Quetzalcoatl had taught them. He had taught it to the Toltecs, a people who had ruled in Mexico some centuries before the arrival of the Spaniards. The Aztecs were in possession of power when the Spaniards came and it was they who had introduced that part of the Mexican religion which was in such strong contrast to the religion established by Quetzalcoatl. It appeared further that the Toltec rule in the land had ceased about the middle of the eleventh century. They were a people remarkably advanced in civilization and mental and moral development. Somewhere between the latter part of the fourth century and the middle of the seventh century they were supposed to have come into Mexico from the Northeast – possibly from the Ohio valley, where vast remains of a strange character have been found. They were versed in the arts and

sciences, and their astronomical knowledge was in many respects in advance of that of Europe. They established laws and regular government in Mexico during their stay in the country, but about the year 1050 A.D. they disappeared south by a voluntary migration, the cause of which remains a mystery. They are supposed to have been, subsequently, the builders of the great cities the marvelous remains of which are found in the wilds of Central America. In the migration of the Toltecs some remained behind from choice or necessity, but no attempt appears to have been made at reestablishing a Toltec empire and government in Mexico.

After a lapse of a century or more from the era of the great Toltec migration the first bands of Aztecs began to appear. They were wanderers from the Northwest, the Pacific slopes of North America, and were a fierce and warlike people, possessing little capacity for the mental and moral refinement and high civilization of their Toltec predecessors. It was not until the middle of the fourteenth century that the Aztecs acquired sufficient settled habits to enable them to found states and cities, and by that time they seem to have adopted so much of what had been left of Toltec civilization and Toltec religion as they were capable of absorbing, without, however, abandoning their own ruder ideas and propensities. Hence the incongruous mixture of civilization and barbarism, mildness and ferocity, gentleness and cruelty, refinement and brutality, presented by Mexican civilization and religion to the astonished contemplation of the Spaniards when they entered the city two centuries later. "Aztec civilization was made up," (as Prescott, the author of the History of Mexico, says), "of incongruities apparently irreconcilable. It blended into one the marked pecularities of different nations,

not only of the same phase of civilization, but as far removed from each other as the extremes of barbarism and refinement."

All that was savage and barbarous in the religious rites of the Mexicans was attributed by the Mexicans themselves to the Aztecs; all that was gentle and humanizing to the Toltecs, and probably with substantial justice in each instance. To a Toltec origin was assigned those doctrines and practices which struck the Spaniards as remnants of an early knowledge of Christianity. The Aztecs only came into the inheritance of those doctrines and practices at second hand – that is from the remnants of the Toltec people. The newcomers were probably little disposed to submit wholly to the influence of alien religious ideas essentially different from their own gloom and sanguinary notions of divine things. Some they adopted, while still retaining their own national observances, and hence the extraordinary mixture of brutality and gentleness presented to the wondering contemplation of the Spaniards by the Mexican cult as they found it in the early part of the sixteenth century. The better, that is the Toltec side of his mixed belief included amongst its chief features a recognition of a supreme God, vested with all the attributes of the Jehovah of the Jews. He was the creator and the ruler of the universe, and the fountain of all good. Subordinate to him were a number of minor deities, and opposed to him a father of all evil. There was a paradise for the abode of the just after death, and a place of darkness and torment for the wicked. There was an intermediate place which was not perhaps so much a purgatory as a second-class heaven. There had been a common mother of all men, always pictorially represented as in company with a serpent. Her name was Cicacoatl, or "the serpent

women," and it was held that "by her sin came into the world." She had twin children, and in an Aztec picture preserved in the Vatican at Rome those children are represented as quarreling. The Mexicans believed in a universal deluge, from which only one family (that of Coxcox) escaped. Nevertheless, and inconsistently enough with this, they spoke of a race of wicked giants, who had survived the flood and built a pyramid in order to reach the clouds; but the gods frustrated their design by raining fire upon it. Tradition associated the great pyramid at Cholula with this event. This was the pyramid which had been erected to Quetzalcoatl, and which had a temple on the summit dedicated to the worship of him as the god of air. The Mexicans regarded Cholula as the one holy city – the Jerusalem or Mecca of their country – from having been the place of abode of Quetzalcoatl. The pyramid in a dilapidated condition still remains, and is surmounted by a chapel for Christian worship. It is scarcely necessary to suggest that the traditions of Cicacoatl, Coxcox, the giants and the pyramid at Cholula, are extremely like a confused acquaintance with biblical narratives.

The foregoing are merely specimens of the more remarkable features of Mexican belief, and they are so special and peculiar in character as to leave no reasonable alternative to the supposition that the Mexicans must have had imparted to them at one time a knowledge of the bible. This has induced in some quarters the opinions that the Mexicans are descendants of the lost tribes of Israel; but whatever may be the arguments for or against this theory, the still more abundant knowledge of a Christian-like character possessed by the ancient Mexicans is strongly suggestive of Christian teaching, which would sufficiently account for familiarity with narratives contained in the Old Testament.

Whether due to such teaching or to accidental coincidence, it is certain that the Mexicans held many points of belief in common with Christians. They believed in the Trinity, the Incarnation, and apparently the Redemption. One of the first things which struck the Spaniards on their arrival in Mexico was the spectacle of large stone crosses on the coast and in the interior of the country. These were objects of veneration and worship. One cross or marble near one of the places the Spaniards named Vera Cruz was surmounted by a golden crown, and in answer to the curious inquiries of the Spanish ecclesiastics the natives said that "one more glorious than the sun had died upon a cross." In other places the Spaniards were informed that the cross was a symbol of the god of rain. At any rate it was an object of divine association and consequent adoration. In the magnificent pictoral reproduction of Mexican antiquities published by Lord Kingsborough there is a remarkable sketch of a monument representing a group of ancient Mexicans in attitudes of adoration around a cross of the Latin form. The leading figure is that of a king or priest holding in his outstretched hands a young infant, which he appears to be presenting to the cross.

Further acquaintance with the people and their religious ideas disclosed to the Spaniards additional evidence of Christian-like beliefs. They believed in original sin and practiced infant baptism. At the naming of the infant the lips and bosom of the child were sprinkled with water and the Lord was implored to "permit the holy drops to wash away the sin that was given to it before the foundation of the world, so that the child might be born anew."

Confession to the priests, absolution and penance, were also features of the Mexican religion. The secrets

of the confessional were esteemed inviolable. Absolution not only effaced moral guilt but was held to free the penitent from responsibility for breaches of the secular law. Long after the Spaniards had established their rule in the country it was a common thing for native culprits, especially in the remoter districts, to demand acquittal on the plea that they had confessed their crimes to the priest.

The Mexican prayers and invocations were strongly Christian in character. The priestly exhortation, after confession, was – "Feed the hungry and clothe the naked according to your circumstances, for all men are of one flesh." Another form of exhortation was – "Live in peace with all men; bear injuries with humility; leave vengeance to God, who sees everything." Among the invocations to the deity was the following – "Wilt thou blot us out, O Lord, forever? Is this punishment intended not for our reformation but for our destruction?" Again, "Impart to us, out of Thy great mercy, Thy gifts, which we are not worthy to receive through our own merits." A still more striking similarity to scriptural morality and expression is contained in the admonition – "He who looks too curiously on a woman commits adultery with his eyes."

The Mexicans believed in the doctrine of transubstantiation in its strictest form, and even in its Roman Catholic pecularity of communion under one kind. Communion and administration of the eucharist took place at stated intervals. The priest broke off morsels from a sanctified cake of maize and administered it to the communicant as he lay prostrate on the ground. Both priest and communicant regarded the material as the very body of God himself. The religious consumption of a horrible mixture of maize and human blood, and sometimes flesh, had already been alluded

to as associated with the worship of the Aztec war god, Huitzilopochtli, and is suggestive of an Aztec perversion of the Christian, and apparently Toltec, idea of transubstantiation. On some occasions a model of the god was formed out of a paste of maize flour tempered by the blood of young children sacrificed for the purpose, the figure being subsequently consumed by the worshippers.

The Mexicans priesthood had much in common, and little in conflict, with the priesthood of the papacy. Celibacy was esteemed a merit and was observed by certain orders, though not by all; but all were governed by rules of a monastic character, very similar and quite as severe as those in force in the earlier ages of the Christian church. Thrice during the day and once at night the priests lodging in the great temples were called to prayer. They also mortified the flesh by fasting and abstinence, by severe penances, flagellations, and piercing the flesh with sharp thorns. They undertook the entire education of the young and devoted themselves to works of charity. The great cities and rural districts were divided into parishes, each presided over by a priest. These priests were of a different order and had different functions from the priests who lived and served in the temples, and seem to have been in all important respects similar to the regular parochial clergy of Christian countries. The inference to be drawn by students of early Mexican history from these apparent remnants of Christian teaching is very much a matter of personal capacity and individual idiosyncrasy. Probably the majority will conclude that the Mexicans must have had Christian enlightenment from some source at a time long antecedent to the Spanish invasion. That such enlightenment should have become obscure and confused in the lapse of centuries, through

the operation of revolutions, and by contact with Aztec idolatry, would not be surprising; the only wonder would be that so much that was still Christian-like should remain at the beginning of the 16th century. Was it then remains of Christianity which the Spaniards found? There is no reason to doubt the concurrent testimony of their writers and historians, lay and clerical, as to what they did find. There could be no adequate motive for a general conspiracy amongst them to manufacture evidence and invent fables for the purpose of making it appear that the people whom they were about to plunder, enslave and slaughter were a sort of Christian. On the contrary, their expressions of surprise and horror at finding Christian doctrines and Christian practices, intermingled with the grossest idolatry and most barbarous and bloody rites, are too natural and genuine to be mistaken. They – the direct observers and with the best opportunities for judging – had no doubt that what they saw was a debased form of Christianity. The points of resemblance with real Christianity were too numerous and too peculiar to permit the supposition that the similarity was accidental and unreal. With them the only difficulty was to account for the possession of Christian knowledge by a people so remote and outlandish – or rather to trace the identity of Quetzalcoatl, the undoubted teacher of the Mexicans. Their choice lay between the devil and St. Thomas. However respectable the claims of the former, it is clear enough that the St. Thomas was not Quetzalcoatl and had never been in Mexico. He was dragged in at all because the Spaniards long clung to the idea that America was a part of India, and St. Thomas was styled "the Apostle of India," on the authority of an ancient and pious but very doubtful tradition. The weakness of the case for St. Thomas

secured a preference for the claims of the devil, and the consensus of Spanish opinion favored the idea that Quetzacock (sic) was indeed the devil himself, who, aroused by the losses which Christ had inflicted upon him in the old world, had sought compensation in the new, and had beguiled the Mexicans into the acceptance of a blasphemous mockery of the religion of Christ infinitely more wicked and damnatory than the worst form of paganism.

Another theory as to the identity of Quetzalcoatl may here be noticed. Lord Kingsborough makes the startling suggestion that Quetzalcoatl was no other than Christ himself, and in support of this maintains that the phonetic rendering, in the Mexican language, of the two words "Jesus Christ" would be as nearly as possible "Quetzat Coatl." He does not mean to say that Christ was ever in Mexico, but his suggestion is that the Mexicans, having obtained an early knowledge of Christianity, and become acquainted with the name and character of its Divine Founder, imagined in subsequent ages that Christ had actually been in Mexico, and so built up the tradition of Quetzalcoatl. But this theory does not get rid of – on the contrary makes essential – the presence of a missionary in Mexico through whom the people were instructed in the truths of Christianity, and from whom they obtained a knowledge of Christ. It is of course possible that in the lapse of ages the Mexicans might have transferred to this missionary the name of the great founder of his religion, but that there was no confusion of personalities is obvious, for in age and in many personal peculiarities Quetzalcoatl is represented as very different from the earthly figure of Christ. It may further be noted that the term "Quetzalcoatl" has a clear and appropriate significance ("Green Serpent") in the Mexican language, and this is some-

what inconsistent with the supposition that it is a close phonetic rendering of the words "Jesus Christ." In fact Lord Kingsborough's ingenious and not wholly improbable theory in no degree helps to the identity of the early Christian missionary called Quetzalcoatl.

But whoever Quetzalcoatl may have been, and whatever might be the right designation of the religion which he taught, it is clear beyond question that he was the medium through which the Mexicans obtained their curious Christian-like knowledge. To him there is no rival. The Aztecs claimed the honor of being the importers of the terrible Huitzilopochtli and all the unholy rites connected with his worship. They, and all other Mexicans, agreed in assigning the milder features of Mexican worship to the teachings of Quetzalcoatl. To him also they attributed the foundation of the monastic institutions and clerical systems, and the introduction of baptism, confession, communion, and all the beliefs, ceremonies, and practices, having a greater or less resemblance of those of the Christian religion.

It is, therefore, hard to understand what it was that Quetzalcoatl taught if it was not Christianity, and equally hard to conceive what he could have been if he were not a Christian missionary. His personality and attributes are altogether, and without a single exception or the slightest qualification, those of an early Christian missionary. A white man, with all the pecularities of a European, teaches to a remote and isolated pagan people *something*, the remnants of which in after centuries bears an extraordinary resemblance to Christianity. Could that "something," coming from such a source, be other than Christianity? The teacher himself is depicted as a perfect and exalted type of a Christian missionary, though the

Mexicans could have had no model to guide them in their delineation of such a character. The "Lives of the Saints," the "Annals of the Faith," any records of the lives and labors of pious and devoted Christian missionaries, supply no more perfect nor more Christian-like character than that of Quetzalcoatl. Long, earnestly and successfully, he preached the worship of the great unseen but all present God, and taught the Mexicans to trust in an omnipotent and benevolent Father in heaven. He preached peace and good will amongst men, and he "stopped his ears when war was spoken of." He encouraged and taught the cultivation of the earth, and the arts and sciences of peace and civilization. He conferred upon the Mexicans, through the great influence he seems to have obtained over them, so many material benefits that in after ages they exaggerated the period of his rule into a veritable golden age, and impiously exalted himself into a deity of the most benevolent attributes. The impression he made was indeed so profound that the memory of his virtues and good works survived and were exaggerated through centuries of change and trouble, and made him acceptable as a god even to the rude intruding barbarians, who only learnt of him remotely and at second hand, ages after the completion of his mission. Chaste, frugal, earnest, self denying, laborious, he stands depicted in Mexican tradition as the highest specimen of an apostolic saint or early Christian missionary. Can he then be an imaginary person? Could the early Mexican pagans have evolved such a character from their own fancy, or created it out of pagan materials? The thing seems incredible. It would indeed be a curious thing if the Mexicans – never having seen a white man, and wholly ignorant of European ideas and beliefs – had invented a fable of a white man sojourning amongst

them; it would be still more curious if, in addition to this, they had invented another fable of that white man instructing them in European religion and morals. The white man without the teaching might be a possible but still a doubtful story; the teaching without the white man would be difficult to believe; but the white man and the teaching together make up a complete and consistent whole almost precluding the possibility of invention.

Three points in relation to Quetzalcoatl seem well established: (1) He was a white man from across the Atlantic; (2) He taught religion to the Mexicans; (3) The religion he taught retained to after ages many strong and striking resemblances to Christianity. The conclusion seems unavoidable – that Quetzalcoatl was a Christian missionary from Europe who taught Christianity to the Mexicans or Toltecs.

Accepting this as established, the possibility of fixing the European identity of Quetzalcoatl presents itself as a curious but obviously difficult question. To begin with, the era of Quetzalcoatl is not known with any precision. It has a possible range of some six and a half centuries – from before the beginning of the fourth century to the middle of the tenth century – that is from about A.D. 400 to A.D. 1050, which is the longest time assigned to Toltec domination in Mexico. The era of Queztalcoatl may, however, be safely confined to narrower limits. The Toltecs must have been well established in the country before Quetzalcoatl appeared amongst them, and he must have left some considerable time before their migration from Mexico. The references to Quetzalcoatl's visits to the Toltec cities prove the former, and the time which would have been required to arrange for and complete the great pyramid built at Cholula in his honor, and after his departure, proves the latter.

From a century to two centuries may be allowed at each end of the period between A.D. 400 and A.D. 1050, and it may be assumed with some degree of probability that Quetzalcoatl's visit to Mexico took place some time between (say) A.D. 500 and A.D. 900.

If attention is directed to the condition of Europe during that time it will be found that the period from about A.D. 500 to A.D. 800 was one of great missionary activity. Before the former date the church was doing little more than feeling its way and asserting itself against the pagan supremacy in the basin of the Mediterranean and elsewhere. After the latter date the incursions and devastations of the northern barbarians paralyzed European missionary efforts. But from the beginning of the fifth century to the beginning of the eighth there was no limit to missionary enterprise, and if even a Christian missionary had appeared in Mexico all probability favors the theory that he must have gone there during those centuries. The era of Quetzalcoatl may therefore be narrowed to those three hundred years, and the task of tracing his identity thus simplified to some extent.

It may now be asked: is it reasonable to expect that there are, or ever were, any European records of the period from A.D. 500 to A.D. 800 referring to any missionary who might have been Quetzalcoatl? It is a long time since Quetzalcoatl, whoever he was, sailed from the shores of Europe to carry the truths of Christianity into the unknown regions beyond the Atlantic, but the literary records of his assumed period are numerous and minute and might possibly have embraced some notice of his undertaking. It seems unlikely that his enterprise would have escaped attention altogether, especially from the ecclesiastical chroniclers, who were not given to ignoring the good works of their fellow religionists. Moreover, the mis-

sion of Quetzalcoatl was not one which could have been launched quietly or obsurely, nor was there any reason why it should be. The comtemplated voyage must have been a matter of public knowledge and comment in some locality; it could not have been attempted without preparations on some scale of magnitude; and such preparations for such a purpose must have attracted at least local attention and excited local interest. It is thus reasonable to suppose that the importance and singularity of a project to cross the Atlantic for missionary purposes would have insured some record being made of the enterprise. A *fortiori* if the venturesome missionary ever succeeded in returning – if he ever came back to tell of his wonderful adventures – the fact would have been chronicled by his religious confreres and made the most of, then and for the benefit of future ages. It comes therefore to this – accepting Quetzalcoatl as a Christian missionary from Europe we have right and reason to expect that his singular and pious expedition would have been put upon record somewhere.

The next step in the inquiry is to search for the most likely part of Europe to have been the scene of the going forth and possible return of this missionary. The island of Hapallan, says the Mexican tradition, was the home from whence he came and whither he sought to return. The name of the country afforded us assistance, and it might not be safe to attach importance to its insular designation. But in looking for a country in Western Europe – possibly an island – which, from A.D. 500 to A.D. 800, might have sent out a missionary on a wild trans-Atlantic expedition, one is soon struck with the possibility of Ireland being such a country. To the question, "Could Ireland have been the Hapallan, or Holy Island, of the Mexican tradition?" an affirmative answer may

readily be given, especially by any one who knows even a little of the ecclesiastical history of the country from A.D. 500 to A.D. 800. In that period no country was more forward in missionary enterprise. The Irish ecclesiastics shrunk from no adventures of land or sea, however desperate and dangerous, when the eternal salvation of heathen peoples was in question. On land they penetrated to all parts of the continent, preaching the gospel of Christ and founding churches and religious establishments. On sea they made voyages for like purposes to the remotest known lands of the northern and western seas. They went as missionaries to all parts of the coast of Northern Britain, and visited the Hebrides, the Orkneys, and the Shetland and Faro Islands. Even remote Iceland received their pious attention, and Christianity was established by them in that island long before it was taken possession of by the Norwegians in the eighth century.

Prima facie, then, Ireland has not only a good claim, but really the best claim to be the Hapallan of the Mexicans. It is the most western part of Europe; it is insular, and in the earlier centuries of the Christian era was known as the "Holy Island;" between A.D. 500 and 800 it was the most active centre of missionary enterprise in Europe, and its missionaries were conspicuous above all others for their daring maritime adventures. It is natural therefore to suspect that Ireland may have been the home of Quetzalcoatl, and, if that were so, to expect that early Irish records would certainly contain some references to him and his extraordinary voyage. Upon this the inquiry suggests itself: Do the early Irish chronicles, which are voluminous and minute, contain anything relating to a missionary voyage across the Atlantic at all corresponding to that which Quetzalcoatl must have taken from some part of Western Europe?

To one who, step by step, had arrived at this stage of the present inquiry, it was not a little startling to come across an obscure and almost forgotten record which is, in all its main features, in most striking conformity with the Mexican legend of Quetzalcoatl. This is the curious account of the trans-Atlantic voyage of a certain Irish ecclesiastic named St. Brendan in the middle of the sixth century — about A.D. 550. The narrative appears to have attracted little or no attention in modern times, but it was widely diffused during the Middle Ages. In the Bibliotheque at Paris there are said to be no less than eleven manuscripts of the original Latin narrative, the dates of which range from the eleventh to the fourteenth centuries. It is also stated that versions of it, in old French and Romance, exist in most of the public libraries of France; and in many other parts of Europe there are copies of it in Irish, Dutch, German, Italian, Spanish and Portuguese. It is reproduced in Irser's "Antiquities," and is to be found in the Cottonian collection of manuscripts.

This curious account of St. Brendan's voyage may be altogether a romance, as it has been long held to be, but the remarkable thing about it is the singularity of its general concurrence with the Mexican tradition of Quetzalcoatl.

St. Brendan — called "The Navigator," from his many voyages was an Irish bishop who in his time founded a great monastery at Cloufert, on the shores of Kerry, and was the head of a confraternity or order of 3,000 monks. The story of his trans-Atlantic voyage is as follows: From the eminence now called after him, Brendan Mountain, the saint had long gazed upon the Atlantic at his feet and speculated on the perilous condition of the souls of the unconverted peoples who possibly inhabited unknown countries

on the other side. At length, in the cause of Christianity and for the glory of God, he resolved upon a missionary expedition across the ocean, although he was then well advanced in years. With this purpose he caused a stout bark to be constructed and provisioned for a long voyage, a portion of his supplies consisting of five swine. Taking with him some trusty companions he sailed from Tralee Bay, at the foot of Brendan Mountain, in a southwesterly direction. The voyage lasted many weeks, during several of which the vessel was carried along by a strong current without need of help from oars or sail. In the land which he ultimately reached the saint spent seven years in instructing the people in the truths of Christianity. He then left them, promising to return at some future time. He arrived safely in Ireland, and, in after years (mindful of the promise he had made to his trans-Atlantic converts) he embarked on a second voyage. This, however, was frustrated by contrary winds and currents, and he returned to Ireland, where he died in 575 at the ripe age of 94 and "in the adorn of sanctity."

It would be idle to expect a plain matter of fact account of St. Brendan's voyage from the chroniclers of the sixth century. The narrative is, in fact, interwoven with several supernatural occurrences. But eliminating these there remains enough of apparently real incident worthy of serious attention. The whole story, as already suggested, may be a mere pious fable promulgated and accepted in a non-critical and ignorant and credulous age. If substantially true the fact could not be verified in such an age; if a pure invention its falsity can not now be demonstrated. All that can be said about it is that it is in wonderful agreement with what is known or may be inferred from the Mexican legend. The story of St. Brendan's

voyage was written long before Mexico was heard of, and if forged it could not have been with a view to offering a plausible explanation of a singular Mexican tradition. And yet the explanation which it offers of that tradition is so complete and apropos on all material points as almost to preclude the idea of accidental coincidence. In respect to epoch, personal characteristics, race, religion, direction of coming and going – the Mexican Quetzalcoatl might well have been the Irish saint. Both were white men, both were advanced in years, both crossed the Atlantic from the direction of Europe, both preached Christianity and Christian practices, both returned across the Atlantic to an insular home or Holy Island, both promised to come back and failed in doing so. These are at least remarkable coincidences, if accidental.

The date of St. Brendan's voyage – the middle of the sixth century – is conveniently within the limits which probability would assign to the period of Quetzalcoatl's sojourn in Mexico, namely from about the fifth to the eighth centuries. The possibility of making a voyage in such an age from the Western shores of Europe to Mexico is proved by the fact that the voyage was made by others at about the same time. The probability of St. Brendan designing such a voyage is supported alike by the renown of the saint as a "navigator," and by the known maritime enterprises and enthusiastic missionary spirit of the Irish of his time; the supposition that he succeeded in his design is contenanced by the ample preparations he is said to have made for the voyage.

There is a disagreement between the Mexican tradition and the Irish narrative in respect to the stay of the white man in Mexico. Quetzalcoatl is said to have remained twenty years in the country, but only seven years – seven Easters – are assigned to the absence of

St. Brendan from his monastery. Either period would probably suffice for laying the foundations of the Christianity the remnants of which the Spaniards found in the beginning of the sixteenth century. On this point the Irish record is more likely to be correct. The Mexican tradition was already very ancient when the Spaniards became acquainted with it – as ancient as the sway of the vanished Toltecs. For centuries it had been handed down from generation to generation, and not always through generations of the same people. It is therefore conceivable that it may have undergone variations in some minor particulars, and that a stay of seven years became exaggerated into one of twenty years. The discrepancy is not a serious one, and is in no sense a touchstone of the soundness of the theory that Quetzalcoatl and St. Brendan may have been one and the same person.

A curious feature in the Mexican tradition is its apparently needless insistency upon the point that Quetzalcoatl sailed away from Mexico in a vessel made of serpents' skins. There seems no special reason for attributing this extraordinary mode of navigation to him. If the design were to enhance his supernatural attributes some more strikingly miraculous mode of exit could easily have been invented. The first impulse accordingly is to reject this part of the tradition as hopelessly inexplicable – as possibly allegorical in some obscure way, or as originating in a misnomer, or in the mis-translation of an ancient term. But further consideration suggests the possibility of their being more truth in the "serpents' skins" than appears at first sight. In the absence of large quadrupeds in their country the ancient Mexicans made use of serpents' skins as a substitute for hides. The great drums on the top of their temple-crowned pyramids were, Cortez states, made of the skins of a

large species of serpent, and when beaten for alarm could be heard for miles around. It may therefore be that Quetzalcoatl in preparing for his return voyage across the Atlantic made use of the skins of serpents or crocodiles to cover the hull of his vessel and render it water-tight. The Mexicans were not boat-builders and were unacquainted with the use of tar or pitch, employing only canoes dug out of the solid timber. When Cortez was building the brigandines with which he attacked the City of Mexico from the lake, he had to manufacture the tar he required from such available trees as he could find. Quetzalcoatl may have used serpents' skins for a similar purpose, and such use would imply that the vessel in which he sailed away was not a mere canoe, but a built-up boat. If he was really St. Brendan nothing is more likely than that he would seek for a substitute for tar or pitch in skins of some sort. Coming from the west coast of Ireland, he would be familiar with the native currahs, couracles, or hide-covered boats then in common use (and not yet wholly discarded) for coasting purposes, and sometimes for voyages to the coasts of Britain and continent of Europe. Some of these were of large size and capable of carrying a small mast, the body being a stout frame work of ash ribs covered with hides of oxen, sometimes of threefold thickness. It may have been a vessel of this kind which Quetzalcoatl constructed for his return voyage, or it may be that he employed the serpents' skins for protecting the seams of his built-up boat in lieu of tar or pitch. In any case the tradition makes him out a navigator and boat-builder of some experience, and if he were really St. Brendan he would have had a knowledge of the Irish mode of constructing and navigating sea-going crafts and would probably have employed serpents' skins, the best Mexican substitute for oxhides, at either of the ways suggested.

It would be presumptuous to claim that the identity of Quatzalcoatl and St. Brendan has been completely established in this essay, but it may reasonably be submitted that there is no violent inconsistency involved in the theory herein advanced, and an examination of the evidence upon which it is based discloses many remarkable coincidences in favor of the opinion that the Mexican Messiah *may* have been the Irish saint. Beyond that it would not be safe to go, and it is not probable the future discoveries will enable the identity of Quetzalcoatl to be more clearly traced. It is a part of the Mexican tradition that Quetzalcoatl, before leaving Mexico, concealed a collection of silver and shell objects, and other precious things, by burial. The discovery of such a treasure would no doubt show that he was a Christian missionary, and would probably settle the question of his nationality and identity. But the deposit may have been discovered and destroyed or dispersed long ago, and if not there is little probability now that it will ever see the light of day. It would be equally hopeless to expect that Mexican records may yet be discovered containing references to Quetzalcoatl. A thousand years may have elapsed from the time of that personage to the days of Cortez, and since then nearly another four hundred years have contributed to the further destruction of Mexican monuments and records. In the earlier days of the Spanish Conquest, all the memorials of the subjugated races were ruthlessly and systematically destroyed, and so effectually that but comparatively few scraps and fragments remain of native historical materials which formerly existed in great abundance. Even these remnants are for the most part useless, for in a single generation or two of Spanish fanaticism and Spanish egotism destroyed all use and knowledge of the native

Mexican languages and literature. It may, therefore, be concluded that we know all we are ever likely to know of the history and personality of the Mexican Messiah, and what we do know is this – that he was a Christian missionary from Europe, and is more likely to have been St. Brendan than any other European of whom we have knowledge.

CHICHEN ITZA – MONUMENT TO AN UNKNOWN RACE

In 1879 *Popular Science Monthly* published an article, "Atlantis Not A Myth," written by Edward H. Thompson, a young engineering student at Worcester, Massachusetts Polytechnic Institute. Although he had planned to make engineering his career, the article revealed Thompson's enthusiasm for ancient civilizations and archaeological research.

Thompson had shown an interest in history in his childhoold, walking about his neighborhood in Worcester to discover arrowheads, artifacts and other old treasures. His mother, an amateur artist, encouraged her son's daily forays into the Massachusetts countryside. While still in high school, Thompson was accepted as a member of a local natural history society.

He read several papers before that group and, while attending business school preparatory to entering the polytechnical institute, Thompson came under the spell of Mayan mysteries. He read the accounts on the subject and, after finishing books by Stephens and others, wrote the article on Atlantis.

Thompson's *Popular Science* article suggested that the mysterious ruins in Yucatan were once part of the lost continent of Atlantis. While admitting there was little supporting evidence for his hypothesis, the young man felt that the legends of Atlantis were so widespread and so popular, the ancient civilization must have existed. He wrote:

> And turning from one well-known ancient writer, we find in all the traditions and books of the ancient Central Americans and Mexicans a continual recurrence to the fact that an awful catastrophe, similar to that mentioned by Plato and others, occurred.
>
> Now what are we to believe? That either the tradition and the narrative of these ancient writers and historians of both lands are but a tissue of fabrications, evolved from their own brains, with perhaps a small thread of fact, or else they are the truth, in truth proving that the Americas, instead of being the youngest habitation of man, are among the oldest, if not, as De Bourbourgh affirms, the oldest.
>
> Brasseur De Bourbourgh has studied the monuments, writings, and traditions left by this civilization more carefully and thoroughly than any man living. He is an advocate of this theory and to him we are indebted for most of our translations of the traditions and histories of these ancient Americans.

Thompson also suggested that the legendary People of the Serpent, or Chanes, were refugees from a vanished Atlantis. When these Chanes appeared on the shores of the Gulf of Mexico, they were tall, handsome fair-skinned men and women. When they put ashore in the region of Tampico the newcomers wore strange clothing. They were known as the Serpent People because their emblems were two encircled serpents. Old traditions say that their ships were made from a substance like snake skins, perhaps some form of water-tight leather or cowhide.

Published three years before *Atlantis – the Antediluvian World* by Ingnatius Donnelly hit the best seller list, Thompson's article came to the attention of Stephen Salisbury Jr., a vice president of the American Antiquarian Society. Along with Charles P. Bowditch, director of the Peabody Museum of Anthropology in Cambridge, Massachusetts, Salisbury decided to send the enthusiastic young man to the Yucatan. Although a wealthy bachelor, Salisbury did not ask the museum to finance Thompson's work. Instead, Salisbury contacted George F. Hoar, a Senator from Massachusetts, and made arrangements for Thompson to be appointed the U.S. Consul to Yucatan and Campeche.

After completing his education, Thompson, his wife and baby daughter sailed for Yucatan in 1885. Upon arrival, Thompson spent several months learning to speak the Mayan language. On his first survey of the ruins in Yucatan, Thompson visited jungle villages and mountain settlements to learn the legends directly from the natives. Along the way he surveyed the sites of ruined cities and, during this single journey, charted the locations of over 100 ancient cities previously unknown.

"I almost became a Mayan in the belief that a close

study of the descendants of the ancient builders might be of aid in reconstructing the ideas and methods of times long past," said Thompson.

Although Thompson had little concept of the meaning of the Mayan glyphs, he satisfied his wealthy patrons by making molds of the various carvings found in the ruins. Stricken by yellow fever during one fourteen-month long project, Thompson did succeed in delivering several huge glyph casts to the 1890 World's Fair in Chicago. The display attracted the attention of Allison V. Armour, the meat packing tycoon, who financed Thompson's next project.

Working with Armour, Thompson purchased the ruins of Chichen Itza, one hundred square miles of neglected Mayan temples. Although this site was accessible only by a small path leading through the jungle, Thompson had become familiar with the ruins from his previous work. He felt Chichen Itza was the most promising of all the sites in Yucatan.

During the next thirty years, from 1885 to 1910, Edward H. Thompson excavated Chichen Itza. One of his prime targets was the Chichen Itza Cenote, a ceremonial well that was 180 feet in diameter. The walls dropped 60 feet into a watery pit. Thirty feet below the stagnant surface of the pool, Thompson found a thick layer of mud. He began to dig into the mud for artifacts, jewelry, and art objects thrown there by the Mayans.

Thompson's interest in the sacred sacrificial well was based on an old legend written down in 1579:

> "The lords and noblemen of the land had the custom that, following 60 days of abstinence and fasting, they arrived at daybreak at the mouth of the Cenote and threw into it Indian women who belong to each of these noble per-

sonages. At the same time these women were told to ask the gods to be favorable to their masters during the following year. The women being thrown in, unbound, hit the surface of the water with great force and noise. At high noon, those who were able to do so, cried out and ropes were dropped down to them. After the women came back up to the surface, many of them half dead, fires were built around them. When they recovered their senses, the women said that below, in the well, there were many people of the Mayan nation, both men and women, and that they had received the sacrificial victims. When the women tried to raise their heads to look at these people, they were hit with heavy blows. When the sacrificial victims inclined their heads downward beneath the water they saw many depths and hollows, and according to the women, there were people who responded to their queries concerning the fate of their masters for the coming year.

After years of diving into the Chichen Itza Cenote, Thompson ruptured his eardrums. He felt this was a small price to equate against the gold, jewelry, jade *objects d'art* and artifacts found in the sacrificial well. The artifacts were smuggled out of Yucatan, taken to the United States, and placed in the Peabody Museum. When the Mexican government discovered Thompson was smuggling artifacts, they demanded the return of the collection. When Thompson's sponsors refused to surrender the objects, the Mexican government placed a lien of one million pesos against his Chichen Itza acreage.

At the same time Thompson was having problems with the tenants of his land. In an effort to collect

back rent, Thompson threatened the peasants and, in turn, his home was burned by an arsonist. The flames destroyed his archaeological collection and his vast accumulation of notes.

When he returned to Boston, Thompson was penniless. He was given a small pension by the Carnegie Foundation and, years after his death, the Peabody Museum returned the Chichen Itza artifacts to the Mexican government.

In an article in the *National Geographic* Magazine in June, 1914, Thompson reported on the mysterious ruins of Chichen Itza. He said:

The ruined group of Chichen Itza, on the Peninsula of Yucatan, Mexico, covers a space of fully three square miles. Over all this wide territory are scattered carved and squared stones in countless thousands, and fallen columns by the hundreds, while the formless remains and outlined walls of huge structures fallen into ruin are seen on every side.

Seven massive structures of carved stone and adamantine mortar still tower erect and almost habitable. Their facades, though gray and haggard with age and seamed by time, sustain the claim that Chichen Itza, in the Americas, is one of the world's greatest monuments of antiquity.

The heart of most of the cities of antiquity was a castle or temple; in this great American monument the heart was a castle and a temple – both in one.

A terrace as broad and level as a plain is raised ten feet or more above the surrounding surface, built up with rubble and finished with a lime cement – hard, white, and durable. On this man-made plain was built, among other structures, a pyramid of nine terraces, each faced with inlaid paneled stonework and well finished.

On each of the four inclined faces of this pyramid a stairway was built 111 feet long and 28.7 feet wide, with 104 steps rising from the base-level up to the crowning platform.

Each of the four angles of the pyramid is formed by the undulating body of a great stone serpent. Descending from the crowning platform, each undulation of the body marks a gradient, a terrace plane, while on each side of the northern stairway a serpent head, with wide-open jaws, carved from a single mass of limestone, rests on the plane beneath. A strong man cannot hope to lift the smallest stone that goes into the making of this serpent body.

All this is simply of the base, the preparation for and the leading up to the building proper: the Castle Temple. This temple is not large, measured by the standards of the present day, or even by that of those ancient builders. Like the heart of the human body, it was not large but important.

Built on the level platform that crowned the pyramid, it is itself only 43 feet by 29 feet, with a narrow level space around it on the platform's outer edge barely wide enough for two to walk abreast in safety.

On the north, facing a few degrees east of north, is the Ceremonial Stairway, with its two great serpent heads leading up the pyramid to the entrance of the sanctuary.

Thick stone pillars, fashioned always in the conventionalized serpent form, sustain the carved and paneled facade above the entrance to the outer corridor and inner chamber, the sanctuary of the temple. In the semi-gloom of this sanctuary are two square pillars of stone, each supporting massive twin beams of thick sapote wood richly carved. These in their turn help to support the strange triple-vaulted

roof of the chamber. Sapote wood, like the East Indian teak, is as strong and almost as durable as stone.

Wooden beams, stone pillars, and entrance posts are all carved in low relief. Symbols and human figures, some in mask and bearded, and all clothed in ornate regalia, with strange weapons and the flowing plumes of the quetzal, cover their paneled surfaces.

The symbol of the feathered serpent – the body of the rattlesnake, covered with the plumage of the quetzal bird – was to this old civilization what the cross was to the Christian and the crescent to the Saracen.

Under this symbol the culture hero *Kuk-ul-can* (Feathered Serpent) of Yucatan, Quetzalcoatl of the Aztecs and earlier people, was first reverenced, then deified and worshipped.

Most of the carvings on stone surface were painted, but the wooden lintels, carved or plain, were apparently dull finished in their own natural color – a rich red brown.

On the south, east, and west a single high-vaulted but narrow chamber was formed, shaped, with sapote lintels and carved doorways facing each of the stairways.

Large serpent masks, each flanked by sunken paneled squares, are the only ornaments of these three facades, and, except that on the western facade, are placed directly over the entrances. The mask of this western facade is several feet to the south of the entrance.

This was not a random work, neither did the conformation of the structure make this lack of symmetry a necessary fault.

It is true that the ancient builders of this East were wont to leave one stone missing or one carving mis-

placed in an otherwise perfect work because only the Supreme One should produce perfection?

On the roof are ornaments of carved stone cut in curious angles and placed like battlements. These probably served as shelters to the fighting men and protection to the priestly watchers of the stars and planets as they traced the celestial orbits and read the omens thus revealed.

The writer stood upon the roof of this temple one morning last December just as the first rays of the sun reddened the distant horizon. The morning stillness was profound. The noises of the night had ceased and those of the day were not yet begun. All the sky above and the earth below seemed to be breathlessly waiting for something — just waiting. Then the great round sun came up flaming splendidly, and instantly the whole world sang and hummed. The birds in the trees and the insects on the ground sang in a grand Te Deum.

Nature herself taught primal man to be a sun-worshipper, and man in his heart of hearts still follows the ancient teachings.

A gentle breeze sprang up, and then he seemed to be upon a sea-bound rocky promontory, high above all things. The calm sea surface stretched away to where the skyline met it, and there they fused into an opalescent something, seemingly born of the union of a rainbow with the white sea-foam.

The sun rose higher and the sea of mist dissolved into nothingless. In its place was an ocean of verdure, with a foam of bright blue flowers, the bloom of the jungle morning glory. As he descended the steps worn by the sandal tread of a thousand years, he thought: "Can this world show a more beautiful sight?"

From the northern edge of the level terrace at the base of the temple pyramid a raised causeway, 25 feet

wide and macadamized, extends northward 300 yards or more to the Sacred Well.

This was the Sacred Way, and in times of pestilence and drought solemn processions of priests, devotees with offerings, and victims for the sacrifice wound between the snake-head columns down the long, steep stairway of the temple and along the Sacred Way to the dreadful Sacred Well. The weird music of the flute and the shrill notes of the whistle mingled with the droning boom of the sacred drum as the priests, the devotees with their offerings, and the nobles grouped themselves on the brink of the well.

Then from the platform beside the shrine the offerings from far and near were tossed in, and finally the prisoners of war and beautiful maidens, drugged with the sacred ambrosia Balche, were thrown into the jade-colored waters as expiatory offering to an offended deity.

Several hundred feet to the west of the Castle Temple, and on the same terrace with it, rest two great parallel moles of solid masonry, each 275 feet long, 34 feet wide, and 25 feet high.

Between these moles is the Ceremonial Court. This level cemented space was probably the theater for the performance of certain rites and games of a ceremonial character.

This belief is borne out by the fact that at a distance of six feet from the level upper surface of the mole two great rings of stone were firmly fixed by means of tongues into the perpendicular wall surface directly opposite each other.

One of these rings had either fallen out of its place by its own weight, or more probably was dug out by native honey seekers, and now lies prostrate, but whole, on the ground beneath. The other yet stands out boldly from the sheer wall surface, and the

entwined serpents carved on its annular faces are still clearly visible.

To the north and south of these great moles are the half-ruined remains of two small temple structures. Shrine-like, they seem to guard the entrance to the Ceremonial Court; but they themselves, their carved walls and columns time-worn and beaten, are fully exposed to the wear of the elements.

On the southern end of the eastern mole rests an edifice, like a casket holding jewels, that in time, as the fact becomes known, will be in itself the object of distant pilgrimages.

It is known as the Temple of the Tigers from the zone band of handsomely designed, artistically executed jaguars that, alternating with shields, ornament the southern face.

Of course, it is understood that the term "tiger" is a misnomer as applied to the great Felidae in America; the jaguar, and not the tiger, is indicated. The term "tigre," meaning tiger, was probably first carelessly given by Spanish adventurers on the jaguar from Asia, and the name was thus wrongly perpetuated in America.

The entire front of the Temple of the Tigers has disappeared. Fractured and wedged apart by the growing tree roots at the apex of the roof, the overweight of the richly carved facade toppled it over into the space beneath, where it still lies in a formless mass.

Two large serpent columns, with open jaws and bulbous teeth, are still in place. These once helped to sustain the fallen facade, and probably served as the massive fulcrum that tossed the mass of stone and lime free from the platform in front down on the level floor of the Ceremonial Court. These, like all the other serpent columns, are carved in the conventionalized crotalid shape and covered with the conventional quetzal plumes.

The square and pilasters of the outer entrance to the inner chamber are entirely covered with sculptures in low relief. Like those upon the pilasters and columns of the Castle Temple, the principal motive on each panel is a human figure elaborately costumed and brilliantly painted.

The wall surface of both chambers bear traces of having been once covered with mural paintings. Those on the walls of the outer chamber have become entirely obliterated by the erosive action of the elements. Those on the walls of the inner chamber are in part obliterated by the excreta of bats, and still more by the vandal hand of man.

Enough yet remains to make this little chamber the repository of the best-preserved examples presently known of the mural paintings of this ancient Mayan race.

The best-preserved portion represents a battle scene. The attacking party, with atlatls, spears, and shields, are seemingly assaulting a city or some large center. Above the battlefield can be seen tier upon tier of houses, and amid them are women in agonized postures, looking down upon the fighting warriors.

To one side is the symbolical figure of *Kul-ul-can,* with lightning-like yellow flames issuing from his mouth, the sign of defiance and also of war. Many other scenes and portions of figures are depicted, but the battle scene is the clearest of them all at present. The figures are done in a clear, easy style, vigorous and true.

Belonging to this same temple, but on a lower level and built against the eastern wall, is a chamber 22 feet long by 10 feet wide and 15 feet high.

The front of this chamber also is destroyed, and in

practically the same way as that of the upper chamber. A portion of the end walls and a large part of the rear still remain upright and the superb wall sculptures they hold upon their surface are fortunately still left for study and comparison.

Clear-cut features, well-worked details, artistically executed and well carried out, show the skill and spirit of these ancient artists. The carvings clearly represent the performance of some religious rite or ceremonial dance. Entwined about the series of masked and conventional figures are the serpent symbol, that of the sun and apparently that of rain and water.

The figures were originally painted in the conventional colors, with the ever-present deep red background.

Portions of the two richly carved square pillars that once helped to sustain the fallen front, and between them a rigid conventionalized "tiger," seemingly a kind of ceremonial seat, complete all that is now visible of this chamber.

Half ruined as it is, the Temple of the Tigers is a treasure and a boon to students of the Maya civilization.

South of the Temple of the Tigers lies the beautiful little structure known to the natives as the Chichen Chob, the Prison, probably the most perfect existing unit of ancient Maya architecture. The pyramid supporting and the stairway leading up to it are almost intact, the angles and faces of the edifice itself almost perfect.

Within the chambers some of the wooden cross-beams are still in place, the mural paintings on the hard-finished walls are evident, although nearly effaced; but the long band of well-carved hieroglyphics that extend entirely across the wall opposite the

doors is as perfect and delicately clear as if carved but yesterday.

To the southeast lies the Round Tower, a strange structure, unique in plan and outline. This edifice rises like a turret, 40 feet and of equal diameter, from near the center of a terrace, 20 feet high, 220 feet long by 150 feet wide.

Its purpose is at present unknown; but from its construction, annular chambers, winding stairway, and the position of its outlooks and outlets I believe it to have been an observatory, an edifice devoted to the study of the celestial bodies. It is known that the ancient American calendar system was so accurately developed that Alexander Von Humboldt was for a time incredulous of its native origin.

The learned ones, the wise men among these people, were astronomers, not mere star-gazers, and there are those among the Mayas at the present day that have a surprising native knowledge of the celestial geography, as well as of curious properties of certain roots and herbs on the earth beneath.

The present conical form of this edifice, the shape of its chambers, and above all the peculiar inner stairway winding around a solid center, have caused the natives to call it, in their vernacular, "The House of the Snail," and this name in its Spanish dress clings to it now. As the *Caracol* (Snail) it is best known to the people of the region, and under this name it is shown to the curious and the visitors from afar.

Nearly half a mile to the south of the Castle Temple rises the majestic pile of the "Nunnery." How far this name accurately indicates the original purpose of the edifice is not known; but we do know that among these ancient people a certain social organization existed, resembling in a modified form the societies of monks and nuns.

How much or how little of truth is in the name we may not know, but the edifice itself is probably the most ancient of all the structures now standing. How old no one knows; but the fact is evident that the central portion of the structure was old and timeworn before the pitted surface and dulled angles were buried in the plastic mass of the newer masonry. Then in time this, too, was hidden under the present walls, new and clear-lined then, but now gray and seamed by time and the elements, and this is a land where the ice never forms, the frost never rises, and dryness is more evident than dampness or moisture.

The facades of these later portions of the great mass of stone and lime are wonderful examples of carved stonework and ancient American symbolism. I doubt if, taken as a whole, their equal exists.

The stone lintels over every entrance, existing or blind, built into this face to the end walls, are covered with handsome, still legible glyphs. Clearly legible indeed, but as unreadable as a sealed book.

Undeciphered and mysterious, they are the pleasure and despair of those who seek to solve the problems that they hold.

All the chambers within this second story of the edifice have within the wall spaces opposite the entrances various niches about the height of the entrances, but narrower. None, even the smaller chambers, have less than two, and the long, narrow middle chamber on the south face has five.

These may have been doorways, originally giving entrance into the primitive structure, closed when the central portion was made into a solid core; but various circumstances, among them being the presence and position of the recesses in the walls of the end chamber, cause me to throw aside this hypothesis. To me they have all the appearances of having been true niches.

They give, in the mind of the student of these old structures, the appearance of having been repositories. Perhaps within these niches were stored the rolls of parchment, the folded books on deer-skin and agave paper, the plans and records, and all the written lore of this city of the Mayan wise men, the "Itzaes."

Who knows but their contents formed part of that funereal pyre of ancient Maya literature made by the zealot, Bishop de Landa, on the Mani common.

De Landa, seeing on these old rolls of deerskin and volumes of maguey paper signs that he could not read and symbols that he could not understand, concluded that they were cabalistic signs of a diabolical nature, and caused them, together with many other objects of inestimable value to science, to be destroyed by fire on the public square in the Pubelo de Mani.

At that time the old chroniclers tell us there were destroyed 5,000 idols of distinct forms and sizes; 13 altar stones; 22 stones, carved and of small sizes; 27 rolls of ancient hieroglyphics on deerskin; 197 vases of all sizes and patterns; and many other unrecorded objects.

An ancient Spanish chronicler states naively that that natives who witnessed the destruction by fire were much afflicted and made a great outcry of woe.

Is it to be wondered that they reacted in such a fashion? They saw not only the sacred things calcining in the fervent heat, but also the written lore, accumulated knowledge of their race, going up in smoke and red cinders. Naturally the thinking ones among them "made great outcry."

Around the corners and on the unbroken portions of the smooth, hard finish in the recesses are traces of broad red, blue, and green bands forming the paneled outlines for the detail figures within. On the ceiling in places are still the fragmentary outlines of houses, trees, city walls, and nondescript animals.

On the inner walls of the eastern end chamber can be clearly seen the impress of the "red hand," another of the unsolved problems.

The third upper story is small and presents the idea of incompleteness, although its state of ruin prevents the last word being said until excavation and investigation have taken place under some competent person.

The last and least important of the seven structures yet standing is the so-called "House of the Dark Writings." The structure is a huge one-story edifice. Large forest trees grow over its flat roof, and were it not for its vertical wall faces of well-carved stone one could easily believe that he was treading the primeval forest floor.

The name, *Akab tzib*, House of the Dark Writing, was given to it by the natives because in the gloom of an inner chamber can be seen a lintel of stone, covered with glyphs and having on its under surface a seated figure in the act, apparently, of offering up some kind of burnt sacrifice.

This ends the list of the still existing structures; but the wonders to be seen prostrate and those hidden have not yet been mentioned.

We have not mentioned the sepulchres of the high priests, 90 feet beneath the crown of the pyramid, 50 feet in the solid rock; the rock carvings; jaguars carved on the ledge surface; the great natural well from whence this ancient city received its water supply; the caves, with their prehistoric defenses, stalactites, grottoes, and pools of clear, cool water — these and many other things we have the desire to depict and describe, but time and space forbid.

The earliest information concerning Chichen Itza is given in a curious document found by Don Juan Pio Perez, a Yucatan scholar and antiquarian, among the

dusty old records and archives in the Town Hall of Mani.

Translated, the document commences thus, the brackets being my interpolations:

"This is the series of epochs that elapsed from the time of their departure from the house of Nonoual in the land of Tulapan.

"Then took place the discovery of Bacalar. Sixty years they ruled in Bacalar, when they came here.

"During these years of their government of this province of Bacalar occurred the discovery of Chichen Itza. One hundred and twenty years they ruled in Chichen Itza, when they left it and went to Champutun, where the Itzaes, holy men, had houses.

"Two hundred and sixty years reigned the Itzaes in Champutun, when they abandoned it and returned in search of their homes.

"For several epochs they lived in the woods and the caves, under the uninhabited hills.

"After forty years they returned to their homes [Chichen Itza] once more, and Champutun knew them no more.

"Two hundred years they reigned in Uxmal, Chichen Itza, Mayapan. The governor of Chichen Itza [Chac xib chac] was deposed because he murmured disrespectfully against Tunac-eel, the governor of Mayapan. Ninety years had elapsed, but the tenth of the 8th Ahua was the year in which he was overthrown."

The unknown native writer keeps on; but I will stop, as he mentions Chichen Itza no more.

Neither the name nor the history of its writer is known; but from the perfect command of both the native vernacular and the Spanish letters it would seem to have been the work of an educated native and written within a few decades after the conquest.

This would not be strange, for many bright young natives, sons of the nobles and of the reigning families, were taken by the church or by high lay officials and educated in Spanish learning.

Thus Caspar Antonio Xiu, the lineal descendant of the last king of Mayapan, was taken, baptized, and educated by Montejo, the conqueror of Yucatan and its first governor.

The ancient Mayas, like most other races, had their bards and story-tellers, who interwove into their songs and tales the history of their people.

There is a legend of Chichen Itza that has seemingly more of the material of true history in its making than legends are usually thought to have. At all events, it is genuinely romantic and worth repeating:

Canek, the impetuous young ruler of Chichen Itza, was deeply in love with a beautiful maiden, daughter of the ruler of a distant province. No longer were his thoughts on the coming hunt of the jaguar; the wild boar passed grunting and unharmed, even unnoticed, as the young ruler sat musing on a fallen log. A fawn, chased by the hunters, became entangled in a snare close beside him as he sat motionless, happily musing. Seeing that its big, soft eyes were like those of the maiden he loved, he loosed its bonds and set it free.

In the midst of his amorous musings, as he sat in his chamber one day, a dust-covered runner came up to the palace entrance and rattled the sounding shells before the curtains for instant entrance on the ruler's service.

The news he brought drove the young ruler to desperation.

The Batab of a neighboring province, and one far more powerful than he of Chichen Itza, had married the maiden that Canek was to take to wife.

For a while no raging jaguar robbed of his mate

was more furious than young Canek; then of a sudden he grew quiet, cool, and seemingly calm.

So his warriors remembered to have seen him when they fought an old-time enemy, killed his fighting men, and defaced his temple, and they patiently waited.

The night came and with it a brooding norther. Darkness as black as the hate in the heart of Canek was all around the silent ranks of the swiftly moving warriors. The lightning flashes, as sharp and hot as the anger that flamed in the Canek's breast, played over the glinting points of crystal on the moving forest of lances as they neared the enemy's city.

The ever-burning flames on the top of the distant temple gleamed redly, and black smoke went heavenward in increasing volume as the priests burnt great baskets of copal in honor of their ruler's marriage.

Canek and his silent warriors came swiftly onward, melting into the darkness of the shadows, hiding from the lightning flash, leaping ahead like deer when chance offered. Revelry had taken the city with all that was in it and held it hard and fast. Even the watchers were drunkenly grumbling over the fate that kept them out of the carousals and in the darkness. As the black and moving shadows reached them swiftly they soon were quiet and out of the darkness for evermore.

And the deer-eyed woman — a wife, yet still a maiden — was she happy? Oh, who knows! It may be that her eyes were not pain shadowed; that it was but the dim light of the wild wax tapers in the narrow vaulted chamber, and it may be that which glistened on her drooping lashes was but the flashing of stray light beams from between the entrance curtains. Who knows?

Merry were the wedding guests and well drunken

most of them. More than merry was the bridegroom, who drank the deepest of them all. His brain was sodden, his limbs rebellious, but his tongue, though thick and clumsy, still responded to his call.

Sodden brain and clumsy tongue worked together as he mumbled loudly:

"As for the Lord of Chichen Itza – poor lean dog – let him take his pleasure howling at the moon tonight! Before I seek my wife's caresses in her many-curtained chamber, I must hear a lively song. Ehen! Holcanes! Tupiles! Lift your voices and rattle out the battle song."

Drunkenly mumbling, stupidly fumbling, he rolled on his side and fell asleep.

At the holcanes' call the tupiles started the great war song of the Mayas – "Conex, Conex Paleche" ["Come on, come on, ye warriors"].

The voices that commenced it were well-known, though drunken and quavering; the voices that joined in it and ended it were strong, full, and shrilly menacing. Abruptly the drunken voices ceased and some ended with a groan.

The deer-eyed woman, alone in her curtained chamber, heard the voices and the singing, and then the strangeness of the tumult drove her to the carved stone entrance. Before she reached it the shells were rattled and the curtains parted swiftly. "Star of the night! Star of my life!" said Canek.

"My Lord Canek," said the maiden, with startled eyes, but starlit.

Dead men, live men, and the live men dead in drunken stupor, what could the few with senses unbenumbed do against the silent fury of Canek and his fighting men?

Never again did Chichen Itza know its Lord Canek, nor any of his band of fighting men. In the passing of

a night they vanished, the Lord Canek, and the soft-eyed maiden, the stolen bride of the drunken one.

Time passed. The lord who won a bride, but did not learn to keep her, lived his life, died, and was forgotten.

The memory of Lord Canek lived on in song and story and became a part of the legends of Chichen Itza.

One day, long after, a hunting band from Chichen Itza went toward the south – some days' journey. Young men they were and full of rashness, so they kept on the chase until the lane grew hilly and higher, and at last rose into the very clouds. Wonderingly, they turned homeward, journeying over a strange country, until they reached a lake of shining water, and in the lake an island city, with houses and temples and the carved fronts of many buildings like their own Chichen Itza.

From this island city warriors came and met them and led them to the waiting ruler and his aged wise men.

"Who are you, presumptuous ones, that you dare to come unbidden on our land and unwanted to our city?" asked the Batab in stern menance.

The young man spoke bravely, coolly: "We came from our home, Chichen Itza, and have wandered here unbidden because in the chasing of the deer we went farther than we knew; and, finding pathways right before us, we kept on, thinking to find old friends or make new ones."

The ruler turned and took counsel with his wise men, then said to the waiting hunters: "If your tale be true, that you are of Chichen Itza *and not of another province,* you will indeed find here old friends new made – old friends and new as well.

"This is the city of Tayasal, whose lord is Canek,

who once was lord of your own Chichen Itza, the City of the Sacred Well."

Not all of the tales of Chichen Itza are prehistoric or legendary.

Far later, chronologically, than the legend of Canek, a proven fact, with only a small portion of "information" embedded in it, is furnished us, and brings us down to the historic times of the early Spanish conquerors, when they were in deadly struggle with the fearless Mayas.

In 1525-1526 Montejo was weary with his long and seemingly fruitless struggles against the native Mayas. Constantly buffeted by his countless enemies and having no place of refuge, he found himself in imminent danger.

The overlords of the provinces near the coast, known by the name of *Cheles* (bluebirds), were in a way friendly to the Spaniards, and Montejo found his way toward them. The other Indians, seeing that the Spaniards were headed coastward and thinking that they were seeking to return from whence they came, did not seek to fight or in any way annoy them; thus the Spaniards arrived safely at the home of the *Batabs Cheles.*

These received them hospitably and, in response to the petition of Montejo, allowed them to find a safe asylum at Chichen Itza, then governed by a vassal chief, Cupul.

Upon their arrival, Cupul, according to a native document, "The Narrative of Nahum Peck," said to them:

"Stranger lords, take your rest in these halls," and they did; they made themselves very much at home, after the manner of the Spanish conquerors of those days, even before they had fairly earned the proud title.

For a time the Indians bore the burdens that their guests put upon them with meekness, but at last they rebelled at having to be the providers and burden-bearers for such lusty feeders and poor paymasters, and then their actions soon put the Spaniards in a serious plight.

Finally, besieged and almost without provisions, they took advantage of a stormy night after a brave sortie to deceive the Indians. One by one they deserted the edifice used as their garrison and stole away in the darkness, to unite and make for a more friendly haven.

It is said that to deceive the Mayas into thinking that they were there they tied a dog to the rope of a bell and placed food in front, just beyond his reach. His frantic efforts to get at the food rang the bell at frequent intervals, while the constant bark aided the supposed deception of the Mayas, and when at last the use was discovered the little band of Spanish soldiery was nearly out of the enemy's reach.

Thus runs the chronicle, and the story may be true; but, knowing, as the writer does, the character and customs of the direct descendants of these same old Maya warriors, he does not believe it. It is far more probably that these Mayas, desiring to be quickly and peacefully rid of their burdensome guests, shut their eyes to the going of the Spaniards and would have been the more obliged to them if they had taken the bell and the dog along with them as well, and so left the besiegers to enjoy their early slumbers undisturbed. The discreetly dropped eyelid, that is almost a wink, and quickly changes into a blindness, is an artful act as ancient as the human race. In many respects the logic of the native Maya is peculiarly his own, but in many other ways his acts and artifices are as old as man himself.

The American people should awaken to the fact that they have right at home, at their very doors, architecture essentially American, as it were, ruined structures every whit as interesting, as massive, and possibly as old as those of other lands, whose boast it is that the Americans must come to them, for "America has no ruins."

Within these mysterious ruins – American ruins – are great books, with pages of stone, writ in characters that no man may yet read. Are the mysteries they hold, the wonderful facts, that certainly lie sealed and mute within them, hidden from us, less interesting to Americans than are the tales of Egyptian dynasties, the rites of Druids, Roman campings, or Saxon raidings? I think not.

We are told that the Genovese navigator, Christopher Columbus, was the first explorer to reach the new world. We are also taught that in 1492, when Columbus anchored his three ships off the tip of a small island in the Bahamas, these were the first craft to reach this hemisphere from Europe.

In recent years, there has been a growing mass of evidence to indicate a great wave of immigration took place during the pre-Columbian era. These earlier explorers ranged from Buddhist monks, who reached the Americas after a trans-Pacific voyage from China, to Carthaginian, Semite, Phoenecian, Welsh, Irish, African and Viking seamen. Some observers, notably Dr. Barry Fell of the department of Marine zoology at Harvard University, have suggested that a flourish-

ing commerce existed between Europe and America during ancient times.

Our knowledge of American history prior to the arrival of Spanish conquistadors is limited. However, a few records exist, particularly the *Popul Vuh* and the books of *Chilam Balam*. The last is a Spanish record of oral legends acquired by John Lloyd Stephens during his visit to the ancient capital of Mani.(*)

The documents known as the *Chilam Balam* were compiled by Spanish priests. They tell the history of the natives of ancient Yucatan. They are based on stories told to the friars by the natives themselves. The central portion of the manuscript deals with the "people of the serpent," also known as the Chanes, who were said to be the first settlers in Yucatan. Arriving from the east in 200 A.D., the Serpent People were led by Zanna, a person endowed with powerful healing ability and the resurrection of the dead. We might speculate here that the "people of the serpents" were Christian, that the story of Christ became infused into Zanna's historical personality through centuries of oral accounts.

The "people of the serpent" supposedly landed on the island of Cozumel, off the coast of Yucatan. The newcomers held that island for several years until their population grew too large. As their numbers increased, the immigrants moved onto the Yucatan peninsula itself and began to build cities. Altogether, according to the *Chilam Belam,* 150 cities and temple centers were constructed in what was a jungle. These cities included Chichen Itza, Izamel, Mayapan, Ake, and Uxmal.

The *Popul Vuh,* a history of the Quiche Maya, is a

*This was the same town where Deigo de Landa burned numerous Mayan records and documents.

remarkable epic containing the myths, customs and history of early days in Yucatan. The *Popul Vuh,* which means "common book of the people," is believed to have been written by Quiche natives familiar with the latin language. The *Popul Vuh* was then translated into the Spanish language by a priest, Francisco Jimenez, and published in Vienna, Austria, in 1857. The book told of how the serpent people ". . . left the east with each of the tribes getting up to see the star which was the herald of the sun [apparently Venus, the morning star]. This sign of the dawn they carried in their hearts as they came from the east, and with the same hope they left their homeland, from that great distance. . . "

North of the Mayan ruins, along the east coast of Mexico, another civilization was unearthed that had pyramids, heiroglyphics, a calendar system and Negroid-style sculpture. Interesting enough, the people who once lived in these ruins preceded the Mayans by at least a thousand years. Archaeologists have called them the Olmecs, although their true name may never be known.

One of the most interesting Olmec artifacts was found on La Venta, an island off the western border of the state of Tabasco. There, a 14-foot stele, three feet thick, seven feet wide, contained the carvings of two men in conversation. One of the individuals wore a beard and was dressed in a long, flowing robe. An unusual feature of the figure was the style of shoes, sandals with upturned toes.

Constance Irwin, author of *Fair Gods and Stone Faces* (New York: St. Martin; 1963) decided to research European shoe styles in the era of 100 B.C., the age assigned to the Olmec artifact. She discovered such shoes were worn by the Phoenicians, who were known as great mariners. They also wore long, flow-

ing robes, grew beards and their turbans were similiar to the headdress depicted on the stele.

La Venta island proved to be an archeological paradise. Another enigmatic artifact discovered there was a huge stone face standing almost eight feet high, featuring a broad, flattened nose and thick lips. This idol contained a "speaking tube," a device used by priests of the Old World to add an element of supernatural atmosphere to worship services. A priest would hide in an idol, undetected by the worshippers, and answer questions during the service.

Four of these large heads were found on La Venta island, including the largest, standing more than eight and one-half feet high and measuring twenty-two feet in diameter. Each of the stone heads were fashioned with strongly Negroid characteristics. All of the artifacts were carved wearing a cap which resembled a modern football helmet. Constance Irwin pointed out that Phoenician carvings of black slaves, artifacts found in the middle east, were also sculpted with these helmets. She believes the Phoenician sea-farers would have followed a course down the coast of Africa, where they may have picked up Negro slaves, before starting across the Atlantic ocean toward the Americas.

The ruins of Monte Alban have also yielded life-sized sculpture of both Semitic and Negro figures. The Semites are depicted as wearing a short, pointed beard, turbans, gowns and shoes worn in the Old World about 500 B.C.

In her controversial book, Constance Irwin mentioned the many similarities between these cultures. These items included the use of heiroglyphic writing, phallic worship, the sacrifice of children during various rituals, the use of incense, sun and moon worship, pyramids rising upward in steps to a truncated

top, and temples built on top of pyramids. Both cultures also used the gnomon, a device similiar to a sun dial that casts a shadow and can be utilized to determine latitude. On both sides of the Atlantic, pottery featured ordinary people in various activities with gods floating horizontally over their heads.

There are two schools of opinion on these similarities between the Old and New World civilizations. They are:

Isolationists: These scholars believe there was little or no contact across the Atlantic or Pacific oceans. They feel the similiarities in agriculture, astronomy, architecture, metallurgy, and religion are the result of independent human motivation, evolution and invention. The isolationists maintain the human mind will react creatively and simultaneously to challenges in various parts of the world. The use of identical tools, weapons, artistic materials, and similiar customs are not valid proof of contact to the isolationists.

Diffusionists: These scholars claim the similiarities in both cultures are indeed the proof that contact existed. These researchers point to the manufacture of adobe brick, megalithic monuments, the construction of pyramids, mural painting, relief carving, and mummification as proof that early mariners visited ancient Mexico and Central America.

A smaller group of scholars within the diffusionist ranks claim contact did not necessarily imply that sea voyages were made. They claim the sea level around the Bering Strait between Alaska and Russia was once much lower. Ancient Asians could have crossed over this "land bridge," walking from Asia to what is now part of the United States. They feel these old explorers could have walked down the Pacific Coast, down into Mexico, Central America, and eventually down into South America.

One of the most popular misconceptions about sailing ships of the pre-Columbian era concerns their size and seaworthiness. A common error is to assume voyages across the Atlantic were not possible until large ships were constructed. Actually, the Babylonians were making voyages to India more than five thousand years ago in 3,000 B.C. and trade was carried on between the two civilizations. By 1,200 B.C. Phoenician sailors were routinely sailing eight hundred miles out into the Atlantic to trade with the natives on the Azore islands. This is nearly one-third of the total distance between Europe and Central America.

In 2,500 B.C. the Egyptians were constructing merchant ships that were more than one hundred feet long. These vessels were propelled by large, square sails, and were used to travel down the coast, then through the Red Sea for lumber, incense, ivory and gold. By the 10th century B.C., seamen felt the smallest ship useful for sailing on the Mediterranean Sea should be at least eighty tons in size. By the 5th century B.C., ships used for trading purposes frequently were large enough to carry 200 to 500 tons of cargo and up to 600 passengers.

By the middle of the third century B.C., Greek shipbuilders were constructing vessels able to carry 1,900 tons of grain. These Greek ships were ten times the size of the vessels used by Columbus to reach the new world. They were at least double the size of the Spanish galleons used to carry the wealth of the new world back to Spain.

There is another erroneous, yet persistent belief that early seamen sailed close to the shoreline. In reality, there is no journey more perilous than hugging an uncharted coastline. Reefs, rocks, and changing depth of coastal waters are deadly traps for the

unwary navigator who sails too close to the shore.

The ancient sailors undoubtedly used a type of compass fashioned from a lodestone. Some of the earliest Chinese texts tell of navigating across vast stretches of the sea by charting the heavenly bodies. This practice was used as far back as the 2nd century B.C. The Chinese navigators also knew the directional properties of the lodestone. As far back as 2,500 B.C., a magnetic needle was developed that proved to be an early form of the compass.

In the western world, the Phoenicians and Egyptians used magnetic needles for navigation. The Phoenician term for the device was "the stone of Hercules." The Egyptian mariners referred to their magnetized iron needles as "the bone of Haroeri" and "the bone of Typhon."

Mrs. Henrietta Mertz, an archeological consultant who lives in Chicago, has spent years tracing the voyages of Chinese geographers to the New World. She believes voyages were made across the Pacific ocean as far back as 2,200 B.C. She explained there is evidence that the ancient emperors sent out expeditions to map the entire world.

"The geographical descriptions given by these explorers, including their description of plant life indigenous to the Western Hemisphere, convinced me of their validity," Mrs. Mertz told newsmen. "They reckoned their traveling distances by astronomical computations which I followed. I've trekked many of the routes they followed. They were amazingly accurate. There is no doubt in my mind that they were here."

Mrs. Mertz reported there are records indicating a Chinese Buddhist monk named Hoei-shin left his homeland in 409 A.D. and traveled to a land he called Fusang. "Fusang is the Chinese ideograph for Mexico,"

declared Mrs. Mertz. "Upon his return to China, Hoei-shin made a perfect and very accurate description of the Mayan culture to the emperor."

Hoei-shin informed his royal highness that he had met a civilized people in Fusang who, although they had little iron, were rich in gold and silver. The land was named Fusang because the trees, although they looked like bamboo, produced a red, pear-shaped fruit. Corn raised in mesoamerica at that time was no more than 3 inches long. The ears were wide at the base like a pear and the kernels were red.

The earliest expedition to the New World was launched by the Chinese in 2250 B.C., reported Mrs. Mertz in *Pale Fire* (Swallow Press, Chicago; 1972). That year a series of Chinese voyages around the ancient world were compiled into documents at the royal court of the Emperor Shan. The documents tell of travels to a land across the "great eastern sea" where geographers mapped lofty mountain ranges, deserts and rivers.

These documents, the oldest geographical work compiled by the Chinese, describes a mountain range similiar to the North American Rockies. Mrs. Mertz believes the explorers mapped the Rocky Mountains from their beginnings in Canada, down through the United States, and into Mexico.

Although many of the findings are controversial, it appears the New World was well known to sailors and navigators prior to the Christian era. If we believe every tale of explorers landing in Mexico or Central America, these ancient settlements must have needed a full-time welcoming committee.

In the last few years a sharp archeological debate has been sparked by new interpretations of old artifacts. At the center of the controversy is Barry Fell, a 59-year-old New Zealander who is a marine zoologist

at Harvard University in Cambridge, Massachusetts. Fell's research into North American artifacts has been hailed as the works of a genius, the labors of a crackpot, or have been ignored by many professional archeologists.

Fell appears to making headway in his claims for pre-Columbian settlements in the Americas. He points to stones found in the Susquehanna Valley of Pennsylvania, about 80 miles from the mouth of the Susquehanna river. At that site, more than 400 stones have been discovered with inscription that, according to Fell, are Bronze Age writings in Punic – the language of the Phoenicians.

Working out an alphabet of the Punic language, Fell translated the Pennsylvania stones with the aide of a modern Basque dictionary. Such phrases as "alas" or "I remain in tears" led the Harvard professor to conclude the stones were gravemarkers. Such inscriptions as "Anez, a little girl of three summers," and other references to women and children indicate the stones were not left by explorers, but by a group of settlers.

A large, gregarious man in his late fifties, Barry Fell became interested in ancient languages during his studies at the University of Edinburgh, Scotland. Learning Gaelic, he spent his spare time in exploring the Scottish countryside, investigating ancient Celtic tombs and ruins.

During a trip to the Polynesian islands of the Pacific, Fell was intrigued by hundreds of painted inscriptions on cave walls. In 1964, when he arrived at Harvard University, Fell spent the next eight years at the Widener Library, which contains a large collection of materials on rare or obscure languages. His studies led to a comprehensive knowledge of several ancient languages and alphabets. These included

Egyptian hieroglyphics; Punic, a script used by the ancient Carthaginians and several other cultures; and Ogam, a pre-Christian Celtic script that has been all but forgotten.

Fell showed that a text discovered a huge cave in New Guinea was written in a Libyan (African) text. A navigator named Maui had made the drawings there, including outlines of sophisticated astronomical and navigational instruments. The text also told of a solar eclipse and, working with astronomers at Harvard, Fell dated the New Guinea drawings at 232 B.C.

Fell's investigation into North American artifacts led to deciphering inscriptions left by Prince Hanno, a Carthaginian explorer who sailed from Cadiz, Spain about 420 B.C. and landed at numerous locations — from Quebec to the Yucatan peninsula. Fell calls Hanno and his companions Iberians. The stones left by these Carthaginians represent their claims to discovery of the New World and their annexation for their kingdom. A typical script reads: "Hanno, out of Tanu, reached this place."

Fell's translation of these, and other, inscribed stones has brought indignant snorts from some professional archeologists. "A Punic inscription that sounds as if it came straight out from Admiral Byrd is obviously a hoax," declared Robert Lopez, a history professor at Yale University. "They just didn't write that way."

Experts in epigraphy, the study of ancient languages, claim that Fell's identification of the scripts and his translations are dubious. His use of inscribed stones from various parts of the New World is also under fire. Frank Cross, professor of Semitic languages at Harvard, said: "He is doing too much cross-country running."

Other experts have defended Fell's conclusions.

"In general, he strikes me as very original, very much a genius," said Linus Brunner, a Swiss linguistics professor. "He is a zoologist and it's quite possible that he made small errors, but the part of his work with which I am familiar appears correct."

How many different groups of explorers reached Mexico and the Mayan lands during pre-Columbian days? Along with those we have mentioned, there are these clues to early exploration:

The Vikings: There appears little reason for disbelieving ancient chronicles concerning Viking settlements in the New World. Conceivably, these Vikings reached Mexico and Central America. The bow of Viking ships were carved into the image of dragons and, to early Mexicans and Mayans, these ships might have belonged to the "serpent people."

Scandinavian gods such as Odin or Woden are similiar to the Votan name given to a man deified by the Indians of Central America. Votan was worshipped by the Tzendal tribe, whose territory was west of the Mayan. Votan was a white man, a culture bringer who taught hieroglyphic writing, agriculture, and government.

The Arabs: Arabic accounts from the Middle Ages concern a land with plants, animals and people that were unknown in the Old World. Several scholars believe there were Arab voyages across the Atlantic to South America, Mexico or Yucatan. Several groups of blacks have been found in various areas of the New World, including the Black Caribees of St. Vincent; the Charruas tribesmen of Brazil; and the Jamassi of Florida. Certain scholars believe these black tribes in these areas are the descendents of Mandingo slaves who accompanied Arab sailors to this hemisphere in pre-Columbian times.

The Irish: There is growing evidence that an Irish navigator, St. Brendan, sailed across the Atlantic with a group of monks in the fifth century A.D. St. Brendan was a noted mariner in his time, writing a book entitled *"Navigation"* which tells of his journey across the sea. The book contains an accurate, detailed description of Greenland, Iceland, and the St. Lawrence river. The voyage was made in a boat approximately thirty feet long, covered with cowhide or leather, and greased with oil.

There are also folktales in Ireland dating back to several hundred years before Christ. One tradition tells of Cuchulainn, also known as Setanta, whose father was the sun-god, Lug. Cuchulainn – which is also the name for an ancient tribe – sailed from Ireland in his magical vessel to the Land of the Beyond, Mag Mell, the Plain of Joy. After being gone for some time, he returned to Ireland and died in battle.

Interestingly, the name Cuchulainn resembles Kukulcan, the Mayan hero who brought culture to their land. The Maya legend says Kukulcan came to their land after a journey from the east and, when he departed, sailed back over the Atlantic ocean.

The Turks: There are Turkish words and phrases in both the Aztec and Mayan languages. Their presence leads many scholars to speculate that, around 5,000 B.C., the sea level along the Bering Strait was much lower. They feel Turkish explorers walked from Siberia to Alaska, then down the Pacific coast into Mexico and Guatemala.

The Romans: An old Latin inscription from Virgil's *Aeneid* is carved on rock near York, Maine, spurring local belief that a Roman vessel was wrecked

there in ancient times. This folklore has been strengthened by the discovery of Roman coins, dated at the third century A.D., found on local beaches. Although many amateur treasure hunters have attempted to locate the sunken ship, none have been successful.

The Welsh: A monument has been erected at Mobile Bay, Alabama, by the Daughters of the American Revolution to mark the arrival there of a Welsh prince, Madoc ap Owain Gwynedd. Prince Madoc is supposed to have landed there with his followers in 1170 A.D. There are Welsh words and phrases in certain Indian languages, lending credence to claims of Welsh discovery.

The Venetians: As I pointed out in *Triangle of the Lost* (New York: Zebra Books, 1975), there is evidence to show that Nicolo and Antonio Zeni, members of a noted family of warriors, navigators and mariners, left their home in Venice, Italy, and visited the New World around 1380 A.D.

A contemporary account of that time related:

> Master Nicolo Zeni, being wealthy, and of a haughty spirit, desiring to see the fashions of the world, built and furnished a ship at his own expense, passing the Straits of Gibralter and, holding onto a northward course, with intent to go to see England or Flanders. But a violent tempest assailed him and he was carried he knew not wither . . .

The historian, Purchas, recorded that Nicolo Zeni and his crew eventually found land. When they stepped ashore, however, they were captured by hostile natives. Zeni saves their lives by offering to

build a navy for Chief Zichmui, leader of the natives. The ships were constructed under the directions of the Venetian, then used to subdue several neighboring tribes.

"After divers noble exploits," said Purchas, "Nicolo armed three vessels and visited Engroland. He established a monastery there, build a church for St. Thomas, and then made his return journey to Venice."

Zeni sailed back to the land ruled by Chief Zichmui in 1395, dying there during that final voyage. After burying his brother, Antonio Zeni returned to Venice with the ship and crew in 1405.

Zeni said the land he visited was known as Freisland where

> . . . People possessed gold, corn, and make beer . . . further south, there are people who go naked . . . . and in one region we visited a land where the ground was covered with the eggs of wild fowl.

We may never know the lands visited by the Zeni Brothers, although some historians suspect their landfall was made on Iceland. Another group of scholars believe the Zeni craft was blown off course, across the Atlantic to the northern tip of South America, one of the Caribbean island, or even the coast of Mexico.

The Italians: There is some evidence to show that Columbus was not the first Italian to step ashore in the New World. Off the coast of Hondorus in Central America, near a tiny island named Rotan, lies a mystery ship buried beneath tons of sand and 20 feet of water. Archeologists have removed a number of

artifacts from the sunken ship. Subsequent tests at the University of Pennsylvania Applied Science Center for Archeology indicate the relics are of Italian origin. The artifacts pre-date the landing of Columbus by some 700 years, pointing to an unidentified Italian navigator visiting that region many centuries before Columbus was born.

The Jews: Stone rocks, inscribed with Semitic script, have been unearthed in Georgia and Tennessee. These artifacts are cited as the proof that Hebrews reached the present United States as far back as 3,000 B.C. There has been scholarly speculation that the Yuchi Indians of Georgia, an old tribe, have customs, phrases, and physical appearances to indicate they have a Hebrew heritage.

The Tibetans: Perhaps, these land-locked people never visited the ancient Americas. Instead, their monasteries may have served as the resting spot for ancient maps. Here is a clipping from *The Times* of London, July 8, 1970 that reads:

Asians Found America

> Two Leningrad specialists in Oreintal Antiquity have produced a theory that ancient Asian geographers knew of the existence of the Americas in 1500 B.C. The specialists, Lev Gumilev and Bronislav Kuznetsov based their hypothesis on the deciphering of ancient maps of the world in old Thibetan books, Tass said today. The arrangement of the countries and continents on the maps conforms with the knowledge of the world by the ancient Sumerians and Chaldeans, the earliest geographers.

The Soviet specialists concluded that the data contained in the map was known in Asia in the second millennium B.C. "The honour of discovery of the Americas probably belongs to ancient Asian travellers." Tass.

The agency said the ancient Thibetan maps were known to Orientalists before but were believed to be charts of imaginary lands of fantasy or mystical Buddhist tables. The view changed after laborious analysis.

The two scholars believe that the deciphering of the maps opens the way for interpreting many ancient Indian and Thibetan geographic tests which so far have been regarded as mysterious.

Who was first to discover America?

We will probably never know. As these clues indicate, there was undoubtedly many voyages between ancient nations. Instead of lessening their achievements, these voyages indicate our ancestors were remarkable people with insight and courage.

PYRAMIDS, PYRAMIDS AND MORE PYRAMIDS

Hidden by the rugged mountains of Mexico, or shrouded by the steamy tropical jungles of Central America, are pyramids, pyramids and more pyramids. While the ancient Egyptians erected about three hundred of these structures, including the remarkable Cheops pyramid on the Giza plateau outside of Cairo, the unknown builders of the New World constructed thousands of these mysterious monuments. Their ruins, guarded by the sculpted replicas of the jaguar or serpent, are a testament to the advanced knowledge of the ancient meso-Americans.

Slowly we are beginning to realize that these ancient peoples possessed the astronomical ability to monitor the passage of planets within our solar

system. They computed the equinoxes, solstice, and eclipses of the moon and sun. As the result of their advanced mathematics, their stalae and codices recorded the earth's history.

The growing interest in pyramids, and the recent investigation of pyramid power, has focused on the Egyptian structures. We have been reluctant to admit that the inhabitants of the ancient New World equaled, or surpassed, the builders of old Egypt.

The Cheops pyramid in Egypt is generally considered to be the largest geometrical monument in the world. However, if measured by cubic content, the Cholulu pyramid located near Pueblo, Mexico, deserves the title of the biggest pyramid on our planet. Covering forty-five acres, this truncated pyramid has four terraces that soar to the height of 210 feet. The structure measures 367 feet from east to west, 348 from north to south.

When Hernando Cortes and his small band of Spanish conquistadors entered Cholulu, they discovered a flourishing city of 20,000 homes surrounded by adobe walls. A similar number of homes were located outside the city boundaries. At the time of the Spanish conquest, Cholulu was one of the most populous cities in Mexico.

Settled originally by an unknown race who preceded the Aztecs into Mexico, Cholulu was both a commercial and religious center. The summit of the Cholulu pyramid served as the focal point of the area. Atop the structure stood a large temple, capped by a statue of Quetzalcoatl, the Mexican messiah. The jade idol was crowned by long plumes of fire. There was a collar of gold around the idol's neck and one hand held a jewelled sceptre.

Quetzalcoatl, the white culture hero of ancient Mexico, is supposed to have lived in Cholulu for

twenty years. This tradition had sanctified the town; pilgrims came to offer their sacrifices at the shrine.

The undying fire of the idol on the pyramid looked down on a large number of pyramidal temples and religious shrines. Cortes stated there were four hundred towers visible from the city gates when his conquistadors marched into Cholulu. This would have meant there were at least 250 temples dedicated to various New World deities; Aztec architects never used more than two, and usually one, tower atop a temple.

The religious rites at Cholulu included the bloody sacrifice of human victims. Cortes reported the altar stones in the temples he visited were stained with blood, the surrounding floors caked with thick layers of dried blood and spittle. Altogether, according to early colonial reports, more than 6,000 victims were led to the altars each year, tied to the stones, and their hearts slashed out by Aztec priests.

W. H. Prescott, author of *Conquest of Mexico* (New York; The Book League; 1934) wrote of Cholulu's greatness:

> Many of the kindred races had temples of their own in the city, in the same manner as some Christian nations have in Rome, and each temple was provided with its own peculiar ministers for the deity to whom it was consecrated. In no city was there such a concourse of priests, so many processions, such pomp of ceremonial sacrifice, and religious festivals. Cholulu, in short, was what Mecca is among the Mohemetans, or Jerusalem among the Christians; it was the Holy City . . .

Undoubtedly, Cholulu and the pyramid there were

the great wonders of the New World. When the Spanish inspected the huge pyramid, they discovered a small entrance on the eastern side of the structure. Entering through the stone walls, they discovered a puzzling maze of tunnels and passages in the interior with the walls painted with brilliant butterflies and other insects.

There is uncertainty as to when the pyramid was first constructed. We also are unable to definitely state who might have started building the Cholulu pyramid. We do know that there is evidence of seven different constructions, one imposed upon the other. The walls of the original pyramid are believed to have been painted in radiant yellow, red, white, and black. Images and hieroglyphics were also said to have been painted on the outside facings of the pyramid. Rather than by random choice, these colors and symbols may have been selected by an ancient religious or magical process. Ancient reports from Egypt and Asia tell of pyramids being painted with similar colors and designs. These colorful walls may have served a utilitarian purpose, perhaps allowing priests to track the movement of heavenly bodies by their daily movement up or across a calibrated pyramid wall.

Another possibility is that the colored sides of a pyramid may have created beneficial radiation. Experiments in the Soviet Union offer clues that light and different colors carry "messages" for healing. Writing in the *Handbook of Psi Discoveries* (New York: Berkeley Publishing Corp.; 1974), authors Sheila Ostrader and Lynn Schroeder reported:

> . . . one thinks of the many claims by esotericists and unorthodox scientists that vibrations, that different frequencies, have something to do with sickness and health. Claims spring from a

multitude of directions. Color therapy is enjoying a rebirth of interest with therapists saying one can cure certain ills by beaming specific frequencies of light, i.e., colors at the body. Zeroing in from a different stance is the work of George Lakhovsky, a famous but much ridiculed scientist in the thirties. Taking the buckshot approach, he believed in beaming broad bands of electromagnetic frequencies at a patient, hoping one would effect the needed regulation and cure.

We know the Aztec ceremonies at Cholulu and other religious shrines included healing services. Perhaps, in some manner yet to be rediscovered, the effects of "pyramid power" were linked to colors in a process that, with the sun or moon, created a curative process using the power of the universe. The use of these colors, and symbols, indicate builders used pyramids as more than a royal tomb. It suggests that New World pyramids were not accidental designs, but a part of daily life and culture, serving many purposes for the ancient people who lived during the pre-conquest era.(*)

Our single clue to the identity of the Cholulu builders, who may possibly have been the original inhabitants of Mexico, is found in an obscure pre-Columbian myth. The legend states that a great, world-wide deluge occurred far back in antiquity, a

*Experiments with pyramid power might include the effects of color on the sides of these structures. Do certain colors enhance the power? Do other colors diminish the source of energy? Research should begin by reading the breakthroughs concerning the effects of natural and artificial light on living organisms found in Health and Light (New York: Pocket Books; 1976) where author John N. Ott outlines the results of his experiments in the field of light.

catastrophe reminiscent of Noah's Biblical flood. When the waters had subsided, the only survivors of the tragedy were seven giants. The term "giants" in this instance may be mythological shorthand for seven tribes or groups of people.

One of the Titans wandered into Mexico, stopping at Cholulu, and started the construction of the pyramid. His goal was to build a monument that would reach the heavens, the abode of the gods. However, like the Bible's account of the Tower of Babel, the gods became angry and destroyed the pyramid with fire. The language of the builders was also confused, resulting in many tongues and dialects.

Following the fall of the Aztec empire, Spain slapped an iron curtain around their new colony. Mexico was quickly renamed New Spain, a gateway to opportunity and adventure. The discovery of gold, or the opening of a new frontier, is always a glamorous undertaking that attracts soldiers, adventurers, and get-rich-quick schemers. Hordes of these opportunistic looters hurried to the New World. They roamed the countryside, tearing down temples, stealing gold from altars, and killing Indians.

These rapacious Spaniard adventurers were accompanied by a large number of priests, who were also dedicated to the destruction of any object connected to New World culture. At Cholulu, the friars were aghast at the splendor of this holy city, a center of pagan worship, a symbol of native power. The eternal flame dedicated to Quetzalcoatl was extinguished. The jade idol representing the "feathered serpent," the mesoamerican culture bearer, was smashed to bits.

The priests went through the Aztec temple, stripping gold and silver ornaments from the altar. These objects were melted down and shipped to Spain.

Precious stones adorning the interior walls of the temple were ripped from their settings and sent to the Spanish king. When the structure had been stripped of its riches, a crew of Indian slaves were directed to destroy the shrine. Soldiers dealt quickly with any slave who refused to tear down the religious shrine. Rebellious slaves were burned at the stake, their wives were beheaded, and their children were disemboweled.

When the Quetzalcoatl shrine was destroyed, and the rubble removed from atop the pyramid, the priests directed the slaves in building a large Catholic church on top of the structure. Aztec artisans were forced to find more gold for the church dome, then craft a covering for it. The flame of Queztalcoatl, said to be visible for miles across the flat plains of Cholulu, was replaced by the glittering gold dome of the colonial church.

The rapacious nature of the Spanish conquest in the New World has been suppressed for centuries. The Conquistadors were a brutish group of soldiers; illiterate barbarians interested in gold, glory and women. When their forces were joined by the Church of Rome's plan to destroy every vestige of New World culture, one of the world's great civilizations was reduced to a few artifacts, legends and myths. Hundreds of ancient temples were torn down. Their masonry was used to construct churches, monasteries, and mansions for the Spanish rulers.

The new land, rich in gold and silver, offered great opportunity for the Spanish royalty. Mines were quickly opened, under the direction of civil servants, worked by gangs of Indian slaves. Oppressed beyond modern comprehension, the slaves were forced to blast new ore at night in the tunnels. During the day they were compelled to drag huge loads of ore-laden dirt and rock to the surface. Undernourished and

overworked, the slaves were treated with unparalleled cruelty. The strongest of men could last only a few weeks in the mines before succumbing to a variety of ailments. It was easier to enslave another group of Indians than to feed the workers.

While gold, silver and precious gems were flowing back to Spain, a deadlier cargo was brought back by the invaders. Diseases such as syphillis, leprosy, smallpox, and the plague killed hundreds of thousands of natives. Twenty years after Cortes stepped ashore in Mexico, more than three million Indians perished from the plague. One priest, Friar Bernardino de Sahagun, recorded that he buried 10,000 plague victims in a single town, interring the bodies in deep trenches.

A few priests attempted to save the Indians and to preserve artifacts of their civilization. However, many of these friars were compelled to follow the orders delivered by civil or ecclesiastical authorities. The atrocities against the Indians increased after a Spanish scholar and priest, Juan Gines de Sepulveda, claimed the natives were natural subjects for slavery. Although he had never visited the new world, and had only met an Indian couple brought back to Spain in chains, Sepulveda based his theories on five points:

1. The natives have existed in sin because they have not worshipped the True God.
2. Their sin has been compounded by the sacrifice of humans to their pagan gods.
3. By nature the natives are barbaric; their character is best suited to serve refined, Christian people.
4. Christians must maintain order in New Spain so that weaker natives will not be molested by stronger members of their race.

5. The Christian faith will spread more rapidly among natives who have been subdued.

Sepulveda's statements provided an excuse for any kind of atrocity against the natives. Heathens could be beheaded, tortured, killed, disembowled and starved because they were not of the true faith. Sepulveda considered the New World inhabitants to be "individuals of a sinful nature, little more than vassals, who do not possess any form of science. They also lack a written language and there are no monuments to their past except for a few pagan idols."

The shadow of the Spanish inquisition also dimmed any form of enlightenment in the New World. The rulers of New Spain, and particularly the church authorities, had been shaped by the massive wave of heresy trials in Spain. The mere discussion of an unpopular idea was enough to send an innocent person to the dungeon for torture. Until the 13th century, heretics had been judged by bishops in their local districts. Then, the Catholic church created a tribunal, the Inquisition, conducted by the Dominican friars, to travel around the country and judge anyone accused of revolting against church rule.

The first step was to declare a 32-day period of amnesty, allowing any individual to step forward, confess their sins, and be absolved of heresy. Following this interval, the Inquisitor launched the trials. Anyone could accuse their enemies, or neighbors, of heresy. A claim "she looked at my cow and the animal died!" was ample evidence to send a respectable citizen to the dungeons. Few victims left these torture chambers until they had confessed to one or more heretical offenses. People confessed to whatever the Inquisitor suggested to end the ordeal.

In Spain the heresy trials became a process to

enrich the crown and church. At a heresy trial, the accused were judged guilty until their innocence was proven to the Inquisitor. All activities of the tribunal were conducted in secrecy. The Inquisitor acted as judge, jury and prosecuting attorney. The property of anyone convicted of heresy was divided between the church, crown and Inquisitor, making true justice a difficult task.

The Spanish Inquisition also went after that country's radical thinkers. According to church authorities, all knowledge worth knowing could be found in the Holy Bible. The study of medicine, philosophy, geography and science prevented man from serving God.

With these convictions, the Inquisitors launched a campaign against the universities. Professors were arrested and burned at the stake. Great libraries were sacked and burned by the Inquisition authorities. Any citizen who spoke out against the horror was promptly sent to the dungeons as a witch or devil worshipper.

During the reign of Charles V in Spain there were rumors of witchcraft in Navarre. This was always a popular accusation during the Inquisition because, according to church fathers, witches and warlocks carried "devil marks" on their bodies. Female prisoners were stripped and marched into the Inquisitor's chamber to be examined for hours in her nude state.

During the reign of Charles V in Spain, a monk was given an audience at the royal court. Juan de Zumarraga bowed low as he entered the royal chamber. The king looked across the room at a hawk-nosed man with shaven head, slender hands, and the portly body of a person unaccustomed to work or exercise.

"There are problems in Navarre," said the king.

"Problems?" the monk's heavy brows raised in a quizzical manner.

"Witches. Rumors of witches," said the monarch. "There is supposed to be a hundred convens in that region. Can you travel there as the Inquisitor and handle them?"

"My most Catholic majesty, I am prepared to do the Lord's work at Navarre."

Upon his arrival in Navarre, Juan de Zumarraga launched his crusade with a zealous flourish. Announcing the state of amnesty, Zumarraga waited for the voluntary citizens to step forth for absolution. With fervent skill he questioned those seeking amnesty, gaining a list of names. When the amnesty ended, the monk had compiled a "book of witches" to be arrested.

Before his reign as Inquisitor ended, Zumarraga had arrested, convicted, and burned several thousand people at the stake. The episode remains one of the darkest hours in Spanish history. As a reward for serving church and crown faithfully, Zumarraga was appointed Bishop of New Spain.

He arrived in Mexico City with the fervent belief that all forms of paganism should be stamped out. On Sunday morning, Nov. 30, 1530, Zumarraga watched as a large crowd gathered in the plaza to view a man be burned at the stake. The victim was Don Carlos Ometochitzen, the lord of Toxocco.

"What is his offense?" asked a soldier.

"He has worshipped the god of rain," answered Bishop Zumarraga. "Members of the Holy Office discovered two idols hidden in his palace."

A few days after the burning Bishop Zumarraga arrived in Toxocco. His friars had gathered an enormous collection of Aztec material: manuscripts, hieroglyphic materials, paintings, and other docu-

ments. This priceless collection was piled into a heap in the public square. Bishop Zumarraga ignited the treasures with a single torch.

Before his reign ended in Mexico, Zumarraga boasted of his actions, "I have destroyed around 600 temples dedicated to their pagan gods," he declared. "I have personally witnessed more than 20,000 of their idols smashed in pieces."

Under Bishop Zumarraga's edicts, monuments were destroyed. Temples were looted and reduced to rubble. All Aztec documents were consigned to the fire. Among the manuscripts burned to ashes were the laws of King Netzahualicoyotl, a monarch noted for his wisdom, who ruled in Toxocco a hundred years before the Spanish conquest. Among the documents from this wise man were scores of Aztec hymns praising the Creator. All were reduced to ashes.

Besides the soldiers and priests, activities in the New World were directed by Spain's Council of the Indies. Through their efforts, a virtual "iron curtain" was slapped around the borders of Spanish South America, Central America and Mexico. Their restriction of travel was not to hide their treatment of the natives from the outside world. Their primary concern was to restrict foreigners from entering their new colonies. The council recognized that most of Spain's European neighbors were lusting for their share of loot from the new lands.

One of the first non-Spanish scholars to enter Mexico was Baron Freidrich Heinrich Alexander von Humboldt. In March, 1799, Humboldt was given an audience with King Charles IV at the monarch's palace in Aranjuez. Although he was not yet thirty years old, Humboldt had established a legendary reputation in botany, natural history, geology and physiology.

Humboldt asked permission to travel in the Spanish colonies.

"Why would you want to go there?" inquired the monarch.

"It is difficult for scholars to obtain knowledge of the wonders there," answered Humboldt. "There are no published descriptions of the plant and animal life of the colonies. We have only rumors, and speculations about the discoveries there."

King Charles bristled. "What about the reports from the priests and conquistadors?"

"They contain many fantastic descriptions of the wonder there," said Humboldt diplomatically. "But they are soldiers and clergymen. Science demands that an impartial observer view these wonders."

"Are their reports that bad?"

"Your Highness," said Humboldt, "the leading scholars dismiss the reports by your Spanish observers. The professors I know claim natives of the New World were ignorant savages. Yet, there are old ruins and abandoned cities that attest to architectural knowledge. This means there must have been some knowledge of mathematics and the other sciences. An imparital scholar might shed light on these mysteries."

When he left the Spanish court, Baron Alexander von Humboldt carried one of the rarest documents of that time. Resting in his pocket was a passport from Charles IV allowing the German scholar to travel anywhere he wished in Spain's colonies. The German also carried a signed letter from the King suggesting that clerics, civil authorities and other officials assist the young man during his journey.

These documents led to a five-year journey through the New World. He visited South America, Central America, Mexico and the United States during his travels. Landing in Acapulco, which at that time was little more than a coastal village, Humboldt went on

to Mexico City, which was then a city of 137,000 people. During his trip he studied the pyramid of Cholulu, making first-hand observations on the vast structure.

In the Mexican capital, Humboldt discovered that many relics of the Aztec civilization had been destroyed. One of the most important artifacts left was the Aztec calendar stone, a huge stone disc of gray-black basalt measuring twelve feet across. The stone was almost a yard thick.

The stone had been discovered in 1790 when the viceroy of Mexico had ordered the Plaza Mayor be improved. While workmen were digging a ditch near the viceroy's palace, their shovels struck a hard object beneath the surface. It was believed the calendar stone had been buried there during the conquest, when Cortes ordered that all large statues and artifacts be destroyed, or buried, so that nothing would remind the natives of their earlier glory.

Although the stone had been buried for almost two centuries, the elaborate carvings on the front were unharmed. At that time a remarkable Spanish scholar, Antonio de Leon y Gama, was living in Mexico City after devoting his lifetime to studying ancient Aztec documents, languages and artifacts. Leon declared the calendar stone proved conclusively that the ancient Indians possessed a science, mathematics, and astronomy. The calendar stone indicated they possessed the intelligence to accurately make astronomical observations, creating a calendar with periods of 52 years containing 365 days.

When Humboldt saw the calendar stone, the artifact was lying in a rear room of the Mexico City cathedral. Staring intently at the carved disc, Humboldt quickly realized that Leon was correct. He accepted the Spanish historian's belief that the stone's eight triangles radiating from the center sun represented

the eight divisions of the day. Like the Persians, Egyptians, and many Asian civilizations, the time in a 24-hour day was divided into eight divisions of three hours each.

Due to the uniformity of the circles and triangles on the stone, Humboldt felt the Aztecs must have known about geometry. He recognized that the intricate carving on the disc meant the Aztecs used something besides a sharp stone chisel, although they were not credited with knowing about tempered metals.

The artifact, cut from a block of basalt weighing around 24 tons, contains several small holes on the edge where, according to Leon y Gama, the priests inserted small gronons to cast shadows during the sun's transit across the sky. In this manner, the priests knew the equinox, solstice, and zenith, recording these figures in their journals.

In an essay about the stone, Humboldt reckoned the Indians started and recorded their year by the solstice and equinox. He stated that the names which the ancient mesoamericans gave their months were the same as the signs of the zodiac in ancient Asia: the tiger, hare, dog, serpent, ape, and bird. "This reveals that the people on these two separate continents must have obtained their knowledge of the heavenly bodies from the same source," said Humboldt.

In his *Researches, Concerning the Institutions & Monuments of the Ancient Inhabitants of America* (London: Longmans' 1814) Humboldt devoted more than 100 pages to a discussion of the Aztec calendar stone. He compared the mathematical systems used by ancient civilizations in the Americas with their counterpart in Asia and other parts of the globe. A scientist with a mystical belief in the harmonious relationships between all forms of life, Humboldt listed evidence to show the similarities between Oriental and American civilizations.

After studying the calendar stone, Humboldt turned to the Mexican pyramids. He wondered if these giant structures had been totally man-made, or whether the ancient builders had covered a natural hill with stone and mortar. "Their positions are often in the center of plains with no other hills," he declared. "It is unlikely that the pyramids were built over natural outcroppings."

Following his travels in Mexico Humboldt sailed from Vera Cruz to the United States on March, 1804 with an enormous collection of artifacts, sculpture, paintings, a few manuscripts that had escaped the clerical flames, and samples of plant and minerals. After visiting with Thomas Jefferson in the United States, Humboldt returned to Europe and compiled his reports on the New World.

His books were the first to show Europeans that a major civilization existed prior to the Spanish conquest. Until then, most Europeans felt the Indians were barbaric savages. The books, published in expensive folios, cost Humboldt a considerable part of his fortune. He wanted to return to Mexico and explore the places he had missed on his hurried journey through that country. In October, 1822, he wrote to his brother Wilhelm:

> I have the notion of ending my days in a pleasanter way and more useful for science in a part of the world where I am extraordinarily well liked, and where everything indicates I would be happy. It is a way not to die without some glory, to unite around me a group of educated people, and enjoy the freedom of opinions and feelings that is necessary for my well being.

Unfortunately, Humboldt's hopes of returning to

Mexico were not fulfilled. Depressed by the mindless gossip of Germany's royalty, the elderly scientist spent his last years in Europe. While he longed for stimulating conversation with men of ideas, young scholars and adventurous explorers read his books and planned a journey to the New World. More than any other person, Humboldt opened the world's eyes to the achievements of the ancient inhabitants of the New World.

THE SHADOW OF ATLANTIS

Robert G. Steinman, a former shoe store owner from Chicago, has led a double life for the past three decades. Now retired, he has the leisure time to pursue the shadowy will-o-the-wisp clues in his lengthy quest for Atlantis, the legendary continent. "The lure of Atlantis sustained me all those years when I was selling shoes," said Steinman, taking a light puff on his daily cigar. "Shoe retailing doesn't produce much excitement. I always wanted to lead an adventurous life, but during World War II I ended up as a clerk. After my discharge I was too conservative to go on a spree. I took my pay and set up a shoe store."

To fight the boredom between customers, Steinman dusted his shelves and merchandise, polished his

showcases, and read. "Those were grand days for anyone who loved to read," he recalled. "Every neighborhood in Chicago had a used book and magazine store. I used to browse through them and, in 1948, picked up a reprint copy of Ignatius Donnelly's *Atlantis — The Antediluvian World*. That book triggered a click in my head. I wanted to know more about Atlantis. It was an enchanted land, a continent of mystery, a place where the gods may have dwelled. I started collecting everything I could on the subject."

Now retired, and with a comfortable income "if inflation doesn't eat it away," Steinman spends his winters in Central America. "Archaeologists have barely touched the surface down there in terms of cataloging everything," he announced. "There are temples and pyramids that aren't even catalogued. The immensity of the ruins stagger my imagination."

Roaming the back trails and the jungle paths, Steinman is searching for documents that may have been hidden from the Spanish invaders. "The Mayans were an intelligent race, although their zenith had been reached many years before Columbus discovered the New World," he explained. "I feel intuitively that the Mayans were linked to Atlantis. Their culture may have been a part of the Atlantean empire. Or, it may have been started by the survivors of the fall of that great continent."

Steinman has been aided in his search by a group of young people in Yucatan. "There's a growing pride down there concerning the achievements of their ancestors," said the former retailer. "We're checking out a number of ruins that are unknown to the authorities. It is my conviction that somewhere down there, inside a pyramid or in the recesses of some old temple, are documents to solve the mystery of Atlantis. The Mayans claimed their ancestors came from *Atzlan*, as did the Aztecs and the Toltecs. Call

it intuition, but I'm certain we'll find the missing pieces within the next five years."

Steinman's quest, like those of earlier researchers into Mayan mysteries, has a large number of critics. "Augustus Le Plongeon was one of the first scholars to study the Mayan ruins in their original state," declared Steinman. "He gained the trust of the secret priesthood down there, discovering they had formed a secret society to maintain records of their history. Le Plongeon said certain old tablets and books existed, hidden long before the Spaniards invaded that area, that contained a history of the world, a record going far back beyond our written accounts."

Born on the Isle of Jersey in 1826, Augustus Le Plongeon sailed to the United States at age 14, became shipwrecked and was one of two surviors of the tragedy. After spending several years in South America, Le Plongeon took off for California when he heard about the gold rush of 1849. Unable to make a living as a prospector, Le Plongeon accepted a job as surveyor for the city of San Francisco. An ambitious man, he opened a law office, practicing as an attorney while studying nights to acquire a degree as a medical doctor.

There was always a certain amount of wanderlust in his personality and, in 1861, Le Plongeon was back in South America. While setting up hospitals, and treating the victims of a revolution, Le Plongeon began a study of the ancient Incan ruins in Peru. "He was an amazing man," said Robert Steinman. "He was the first person to pay any attention to the megalithic ruins at Tiahuanaco. Le Plongeon was walking about the ruins one afternoon when he noticed oyster shells mixed in with the masonry. Looking further, he discovered there were oyster shells all over the place. He concluded that Tiahuanaco was truly an ancient city, that once it was near sea

level instead of the present heights in the mountains."

By the time he had reached 45 years of age, Le Plongeon had written two books on Christianity, developed a do-it-yourself manual for the aspiring pioneer photographer, and published a book on the life of Jesus. At the height of his creative powers, Le Plongeon left South America and ended up in New York City. A balding man with a long black beard, Le Plongeon met a 22-year-old English girl, Alice Dixon, during a party near her Brooklyn home. After a quick courtship, the couple was married. For their honeymoon, Le Plongeon selected Merida, the capital of Yucatan, arriving there in April, 1873.

The couple spent their first year in the capital city, exploring a few ruins, but spending most of their time learning the Mayan language. They also made friends with soldiers garrisoned near Merida, stationed there to protect the city from roving bands of *sublevados*, rebel natives who refused to acknowledge any government authority over their lives. Following a revolt in 1847, the cities of Yucatan had remained in government hands; the countryside was ruled by the rebels.

Le Plongeon, a man who had traveled in many of the world's most dangerous areas, was undisturbed by the rebel bands. "He used his medical skills to treat the *sublevados*," explained Robert Steinman. "He refused any type of payment for these services and, within a few months was affectionately called the 'great black beard' by both rebel and government leaders. The natives learned that Le Plongeon was a man who could be trusted. They began to confide their secrets to him. At times, a native would guide the doctor to unknown ruins. At other times, Augustus and Alice were taken back into the jungle, to the secret meeting places, where the natives gathered to hold their ageless rituals."

The Le Plongeons were perhaps the first outsiders to observe ancient Mayan magical rites. During these ceremonies they watched as wizards "made clouds suddenly appear that allowed the wise men to become invisible . . . Objects were dematerialized, only to be materialized a few moments later in another location . . . and the walls of an old temple suddenly glowed with a bright light from an unknown source, then the illumination, on order from the wizard, burst into the image of flames, only to extinguish themselves when the wise man waved his hand."

As their first task, the couple surveyed the extensive ruins at Chichen Itza. They exposed 500 photographic plates and sketched the faded murals on the crumbling walls of the temples. Although the government soldiers were unable to provide protection, the couple was treated quite well by the natives.

As their work progressed, Augustus prepared articles for publication in various American and foreign publications. Gradually, he became convinced that the Mayans were a highly advanced civilization that may have ruled the ancient world. In *Queen Moo and the Egyptian Sphinx* (London: Kegan Paul; 1896) he said:

> Like the English today, the Mayas sent colonists all over the earth. They carried with them the language, traditions, the architecture, astronomy, cosmogony, and other sciences — in a word, the civilization of their mother country. It is this civilization that furnished us with the means of ascertaining the *role* played by them in the universal history of the world. We find vestiges of it, and of their languages, in all historical nations of antiquity in Asia, Africa, and Europe.

This theory was unsettling to scholars of that time. They demanded proof that the Mayas were indeed the builders of such a vast culture. Author Robert L. Brunhouse explained Le Plongeon's action within *In Search of the Maya* (New York: Ballantine Books; 1974):

> . . . Le Plongeon was happy to supply such proof. Carvings of bearded men at Chichen showed that the Phoenicians had visited that city long ago. The Mayan language itself was proof of great antiquity, because the etymology of its words appeared in no other languages, whereas many of the oldest known languages contained some Maya words. He was unsuccessful in appealing to the weathering of stones and the accumulation of detritus at the rate of an inch a century, because he neglected to give specific examples of these phenomena. He believed his most convincing argument could be found in the thirty-six stone columns at Ake, which he assumed to be a conscious time count kept by the Mayas. Each column marked the passage of 180 years, hence all the columns represented a total of 5,760 years; even Egypt, he added, did not date back more than 2,500 years.

Le Plongeon presented more evidence for the ancient Mayan civilization in *Scientific American*. Writing in the issue of October 6, 1883, he stated:

> Lately, it has been published in Paris that the construction of the Mayas were of a date not anterior to the seventh century of the Christian era . . . What to think of a man who passes judgement and gives his opinion as authority on a subject unknown to him? Who has, as

yet, studied so thoroughly the ancient ruined monuments of Yucatan as to presume to have collected sufficient data to fix the *exact* date of their construction? No doubt that date exists, archived in the works that composed the libraries that the Maya scientists hid, to save them from the destruction of the Nahualt invaders in the fifth century of our era; and also in the books that, as the Troano MS., have escaped being burned by the fanatical friars that accompanied the conquerors, or landed on the shores on *Mayax* in the early times of the conquest – but who has interpreted them?

Many characters and signs forming these inscriptions are identical with the characters and symbols seen on the most ancient monuments of Egypt, and have the same meaning and phonetical value . . . The Egyptians themselves acknowledged they were not the inventors of the alphabetical characters in use among them.

. . . The Egyptians always pointed to the *setting sun, as the birthplace of their ancestors.*

Le Plongeon went on to explain that the ancient Egyptian language fell into disuse when Christianity was introduced into that country. "It is not necessary to lose sight of the fact that in this seventh century the people who inhabited Egypt had ceased to understand the contents of the inscriptions carved on the old monuments," he stated.

Using both Egyptian and Mayan documents, Le Plongeon declared the sinking of Atlantis 11,500 years ago had interrupted commerce between the Old and New worlds. He also felt that Osiris, the god universally worshipped in ancient Egypt, was a Mayan. He stated:

Was not the goddess *Maya* – the wife of Brahma – *the mother of the Gods,* worshipped in India? Was not she also worshipped in Greece and Rome, where the public regarded her as the daughter of *Atlantis,* the *good dame*, the *mother of the Gods?* Did not her worship extend over Europe – in Spain, as *maya*; in France as the *Maye*; in England as the May Queen; Was she not adored in Mexico as *mayaoel* . . . the mother of men and gods? Is it not her worship still kept alive by the Roman church that has dedicated to her the month of May, during which ceremonies are performed in honor of Virgin Ma-r-ia, the *good mother*, the *mother of God?* Can these be mere coincidences?

Le Plongeon was also impressed with the symbols on the Dresden Ms. and the Troano cordex. Much of his research into the Mayan mysteries has been dismissed by scholars who feel Le Plongeon used fantasy, rather than fact, in his translations. Their criticism may be unjust because Augustus Le Plongeon may have obtained his disputed translator's expertise from his native friends. Discussing the symbols, Le Plongeon declared:

The symbol with three distinct points represents the three continents that formed the *lands of the west*; that is, the two continents known today as North and South America and *Atlan* that was between them, part of which, in the midst of a terrible cataclysm, about 11,500 years ago, sank beneath the waves of the Atlantic ocean. The high mountain peaks and tablelands only remaining above the water formed the islands today known as the *west India*, according to the author of the Troano Ms.

at the beginning of the second part of his work.

During his survey of the ruins at Uxmal, Yucatan, Augustus discovered what he said were masonic symbols. He declared that the rites of the Masonic Order may have originated in ancient mesoamerica, spreading from there to all parts of the ancient world. At Uxmal, the Pyramid of the Dwarf, a pyramidal structure containing 365 tiny rooms, were symbols that were "those known to have belonged to the ancient mysteries of Egyptians, and to modern free masonry." Near the base of the pyramid was discovered the statue of a priest who "wore an apron with an extended hand . . . that will easily be recognized by members of the masonic fraternity."

The Pyramid of the Dwarf also convinced Augustus and Alice that Yucatan had once been the home of a race of tiny people. "Why else," asked Le Plongeon, "would these ancient people construct a temple containing so many small rooms?" Uxmal, located on the northern tip of Yucatan, is another of the enigmatic Mayan ceremonial sites. Were these structures used as astronomical laboratories? Were occult messages coded into their dimensions? Why did the builders of these magnificent ruins vanish? Le Plongeon felt the ruins at Uxmal were far older than the age given by scientists.

Following twelve years of intense labor in Yucatan, the Le Plongeons returned to New York in 1885. They rented an apartment in Brooklyn and planned to astonish the world with their discoveries. However, their labors were not appreciated by either the scientists or laymen. Scores of castings of ancient Mayan facades were accepted from the Le Plongeons by the New York Metropolitan Museum, then stored in an attic because the director was interested only in European art.

Before his death at age 83 in 1908, Le Plongeon claimed he knew the hiding place of many old Mayan books. These were the writings of the H'Menes, the wisemen of the ancients. Robert Steinman, who is currently hunting for the books, feels they are hidden at either Uxmal or Chichen Itza. "Before Alice died in 1920, she gave photographs, notes and maps to Mrs. Henry Blackwell," said Steinman. "These documents showed the exact location where the old books are hidden."

Why didn't Le Plongeon bring the Mayan books back to the United States? "He was angry at the Mexican government," explained Steinman. "Le Plongeon unearthed the statue of Choc Mool, a multi-ton sculpture in the round. After Le Plongeon raised the statue from 24 feet below the surface at Chichen Itza, the Mexican government sent a warship to seize the statue and carry it to Mexico City, where it is today. Le Plongeon would have brought the books out into the open, but felt he deserved time to study the documents."

Do the books exist?

"I'm convinced they do," said Robert Steinman. "Le Plongeon was one of the great pioneer archaeologists in Maryland. He was friends with the natives and, possibly due to his being a member of the Masonic Lodge, was assisted by the priesthood there. I believe this priesthood still exists, that rites are still held, but that white men have been excluded forever from their ceremonies."

Steinman voiced doubts about his expeditions. "Conditions in Mexico are not good today," he advised. "Travel by automobile is a dangerous undertaking. If the bandits and highwaymen don't grab an American, the police will trump up some sort of charge. Acapulco has been under martial law for some

time. Communist guerilla bandits ruled a large portion of western Mexico. The guerilla bands and bandits are growing in southern Mexico."

The former shoe store owner wondered about events following a successful recovery of the documents. "If a person announces they're looking for artifacts or documents, you run into bureaucratic red tape," said Steinman. "The government assigns a clerk to watch you – at your expense. I can't afford that. I tried it once. I discovered the clerk was a lazy fellow, always late, and complaining about getting up before noon. And if we found something, it would be immediately grabbed by the authorities. So, we conduct our search without approval of the government."

Steinman, who can be considered an expert amateur archaeologist, believes there are subterranean chambers under many of the Yucatan monuments or ruins. "The Mayans were well known for their use of tunnels," he stated. "Some of these subterranean shafts ran beneath a series of temples and pyramids, linking them together. There are stories that some of the sites – many of them miles apart – may be tied together by a subterranean tunnel, or series of tunnels. The Mayans probably built them for defensive purposes and, in addition, to provide a national repository for their treasures, documents, and records."

Since the days of the conquistadors, the shadow of Atlantis has darkened research into mesoamerican antiquity. One of the earliest Spanish scribes, Gonzalo Fernandez de Oviedo y Valdes, suggested the original settlers of Mexico and Central America were immigrants from the sunken continent of Atlantis.

In the middle of the 1600s, Don Carlos de Siguenza y Gongora, a professor of mathematics at the Univer-

sity of Mexico, became interested in early history of that country. The son of Spanish nobles, Siguenza had been expelled from the Jesuit order after refusing to take his duties seriously as Corrector of the Inquisition. Although he continued to maintain friendly contacts with the Jesuits, Siguenza was contemptuous of ecclesiastical authority. He developed a friendship with the natives, encouraging his new comrades to share their horde of hidden documents, artifacts, and paintings.

Siguenza collected an enormous number of documents, concluding that the original settlers of mesoamerica had immigrated from an eastern land. The earliest groups, such as the Toltacs and the Olmacs, felt their ancestors had dwelled in *Atzlan*, a paradise in the east. Siguenza suggested that Atlantis once existed, that it was either a continent in the midst of the Atlantic Ocean, or at least a series of large islands.

Siguenza felt Atlantis was a mid-way point for ancient voyages across the Atlantic. The pyramids were the key, according to Siguenza, as their form and structure was similar in the New World and in Egypt. Don Carlos also felt there was a link between the pyramid builders in various regions of the world. He developed these theories in two manuscripts: *Obras, con una biogratia escrita por Francisco Perez Salazar* (Mexico: Sociedad de bibliofilas Mexicanos; 1928) and *Libra Astronomica y filofica* (Mexico: University Centro de Estudies Filosficos; 1959).

Don Carlos was one of the first historians to fight against Indians being portrayed as barbarians and savages. Most European authorities, without ever visiting Mexico due to Spain's embargo against foreign visitors, claimed the pyramids and other great ruins did not exist. As an example of this misguided data, consider the statements made by William Robertson

in *History of America* (London: Straham; 1777):

(New World natives are not) entitled to rank with those nations who merit the name of civilized. . .(their residences) are more fit to be the habitations of men just emerging from barbarity than the residencè of polished people . . . nor does the fabric of their temples and other public edifices appear to have been such as entitled them to high praise . . . These structures convey no high idea of progress in art or ingenuity . . . if buildings corresponding to such descriptions ever existed in the Mexican cities, it is probably that some remains of them would still be visible . . . It seems altogether incredible that in a period so short, every vestige of this boasted elegance and grandeur should have disappeared . . . The Spanish accounts seem highly embellished.

The next scholar to consider Atlantis and mesoamerica was Abbe Brasseur de Bourbourg, whose appetite for mysteries had been whetted as a teenager in France. Leaving his Flemish home near Dunkirk, he had moved to Paris and mastered the art of writing. Working as a reporter for *Le Monde,* Brasseur earned extra money by hacking out novels under a pseudonym.

"What I needed next was something to give me a bit of authority," the abbe said later. "I decided to study the priesthood in Rome, figuring that role would allow me access to the world's great libraries and archieves. While a journalist might be suspect, few people would refuse a priest a glimpse at rare books or old manuscripts."

Once he had obtained his church title, Brasseur

sailed for Mexico, traveling across the country by donkey, visiting remote areas in his quest for old books, manuscripts, and artifacts. Once he had visited several areas of Mexico, Brasseur went down into Central America and struck paydirt.

His two prizes were two manuscripts: the *Annals of the Cakchiquel* and the *Popul Vuh.* The *Popul Vuh,* published after Brasseur's return to Paris in 1861, was a book containing the ancient epics, myths, and history of the Indians. Following this publication, Brasseur went on to Spain and found a manuscript written by Bishop Diego de Landa, *Relacion de los Cosas de Yucatan,* which had been buried in the Spanish archives at Madrid for centuries. Bishop Landra, who had burned hundreds of Mayan documents, had changed his attitude during later years, and his book is still the best source of data concerning ancient Yucatan.

While in Madrid, Brasseur obtained a Mayan document from one of the descendants of Cortes. This has since become known as the Troano Cordex, which told of a great cataclysm destroying an island in the Atlantic Ocean. Brasseur dated the catastrophe at 9937 B.C. He felt this mid-atlantic island was the original cradle of mankind, an island that sent missionaries throughout the world.

Immigration from Atlantis, according to Brasseur, was caused by the appearance of comets, earthquakes, falling meteorites, and other primitive calamities. From ancient texts, the Abbe concluded that Atlantis had extended across the Atlantic Ocean to the Canary Islands. At some time far back in antiquity, the land had been shaken by a series of earth upheavals. A great deal of Atlantis had sunk, but Yucatan, Honduras, and Guatemala had subsequently risen to the surface during a later convulsion.

"Atlantis to him was a great continent," said Robert Steinman. "He felt the ruins we're examining now in Yucatan are part of a legacy left to us by the Atlanteans. He also traced back the myth of Quetzalcoatl to Atlantis. The early settlers of mesoamerica were probably the sons of people who had survived the Atlantis cataclysm."

The experts of his era were unable to understand the depth of Abbe Brasseur de Bourbourg's works. At that time, most historians were arch-conservatives, unwilling to risk their reputations by considering Atlantis, trans-Atlantic migration prior to Columbus, or an early era of culture in mesoamerica.

"The mere mention of Atlantis was enough to stampede a convention of scientists," explained Robert Steinman. "There was a controversy raging over Mormonism at that time. Atlantis, early American settlers, and the Ten Tribes of Israel would stain any academic reputation. These were the subjects they should have been studying – but they refused to do so."

Brasseur stuck to his conclusions until the end. "You cannot develop a complete picture of world history until you include the New World," he maintained. "Say what you wish, the academics cannot dismiss Atlantis and its role in New World civilizations. After Atlantis went under, either Central America became an Egyptian colony or the Egyptians were colonized by the pyramid builders from Central America."

A considerable portion of pioneer work on Atlantis/Mayaland was verified by Edgar Cayce (1877-1945), the sleeping prophet, whose remarkable record as a clairvoyant is unsurpassed. One reason for Cayce's impressive record as a psychic are the transcripts of his 30,000 "readings" now stored in the libraries of

the Association for Research and Enlightenment at Virginia Beach, Virginia. A researcher can easily check Cayce's statements on any subject.

In addition to his psychic diagnosis of complex medical problems, Cayce also described the alleged past lives of his clients. In reading these past incantations, Cayce presented a great deal of information on Atlantis, ancient America, and discoveries to come in our time concerning that continent. While psychic readings are always suspect until proven true, there is a great deal of verification for Cayce's data.

According to Cayce, Atlantis was a large land mass in the middle of the Atlantic Ocean. Three large disasters destroyed the continent. The first destruction took place about 50,000 B.C., with some Atlanteans leaving to settle in Central America, Peru, Egypt and other lands. Prior to this first catastrophe, Cayce told of how the earth's evolution around the sun was different than the path today. In a reading given in 1932, Cayce reported on the physical boundaries of Atlantis:

> The position . . . the continent of Atlantis occupied is between the Gulf of Mexico on the one hand and the Mediterranean upon the other. Evidence of this lost civilization are to be found in the Pyrennes and Morocco, British Honduras, Yucatan, and America. There are some protruding portions . . . that must have at one time or another been a portion of this great continent. The British West Indies, or the Bahamas, are a portion of same that may be seen in the present. If the geological survey would be made in some of these especially, or notably in Bimini and in the Gulf Stream, through this vicinity, these may be even yet determined. (364-3)

Another disaster struck the Atlantean homeland in 28,000 B.C. due to an accident with an energy installation. Cayce termed the energy source a "firestone . . . that dealt with the constructive and destructive forces in the period." Another reading stated:

> The building above the stone was oval, or a dome wherein there could be or was the rolling back, so that the activity of the stone was received from the sun's rays, or from the stars; the concentrating of energies that emanate from bodies that are fire themselves – with elements that are found and not found in the earth's atmosphere. The concentration through the prism or glass, as it would be called in the present, was in such a manner that it acted upon the instruments that were connected with the various modes of travel, through induction methods – that made much the character of control as the remote control through radio vibrations or directions would be in the present day; though the manner of the force that was impelled from the stone acted upon the motivating forces in the crafts themselves.
>
> There was the preparation so that when the dome was rolled back there might be little or no hindrance in the application direct to the various crafts that were to be impelled through space, whether in the radios of the visioning of the one eye, as it might be called, or whether directed under water or under other elements or through other elements.
>
> The preparation of this stone was in the hands only of the initiates of that time, and the entity was among those that directed the influences of radiation that arose in the form of rays that

> were invisible to the eye but that acted upon the stones themselves as set in the motivating force – whether the aircraft that were lifted by the gases in the period or whether guiding the more pleasure vehicles that might pass close to the earth, or what would be termed the crafts on the water or under the water.
>
> The active forces . . . were, not intentionally, tuned too high – and brought about the second period of destructive forces to the peoples in the land, and broke up the land into the isles that later became the periods when the further destructive forces were brought into the land . . . At first, it was not the intentions nor desire for destruction forces. Later, it was for the ascension of power itself. (440-5)

The final cataclysm struck Atlantis, according to Cayce, around 10,300 with an advance warning allowing many people to migrate. The following reading provides the seer's interpretation of the events leading up to the origin of the Mayan civilization in Yucatan:

> HLC: you will give a treatise on the origin and development of the Mayan civilization, answering questions.
>
> *Mr. Cayce:* Yes. In giving a record of the civilization in this particular portion of the world, it should be remembered that more than one has been and will be found as research progresses. That which we find would be of particular interest would be that which superceded the Aztec civilization, that was so ruthlessly destroyed or interrupted by Cortez.
>
> In that preceding this we had rather a combination of sources, or a high civilization that was

that was influenced by injection of forces from other channels, other sources, as will be seen, or may be determined by that which may be given.

From time as counted in the present we would turn back 10,600 years before the Prince of Peace came into the land of promise, and find a civilization being distrubed by corruption within to such measures that the elements join in bringing devastation to a stiff-necked and adulterous people.

With the second and third upheavals in Atlantis, there were individuals who left those lands and came to this particular portion when visible.

But, understand, the surface was quite different from that which would be viewed in the present. For rather than being a tropical area, it was more of the temperate, and quite varied in the conditions and positions of the face of the areas themselves.

In following such a civilization as a historical presentation, it may be better understood by taking into consideration the activities of an individual or group – or their contribution to such a civilization. This of necessity, then, would not make for a complete historical fact, but rather the activities of an individual and the followers, or those that chose one of their own as leader.

Then, with the leavings of the civilization in Atlantis (in Poseidia, more specific) Iltar – with a group of followers that had been of the household of Atlan, the followers of the worship of *One* – with some ten individuals – left this land Poseida, and came westward, entering what would now be a portion of Yucatan. And, there

began, with the activities of the peoples there, the development into a civilization that rose much in the same manner as that which had been in the Atlantean land. Others had left the land later. Others had left early. There had been the upheavals also from the land of Mu, or Lemuria, and these had their part in the changing or there was the injection of their tenets in the varied portions of the land, which was much greater in extent until the final upheaval of Atlantis, or the islands that were later upheaved, when much of the contour of the land in Central America and Mexico was changed to that similar in outline to that which may be seen in the present.

The first temples that were erected by Iltar and his followers were destroyed at the period of change physically in the contours of the land. That now being found, and a portion already discovered that has lain in waste for many centuries, was then a combination of those peoples from Mu, Oz, and Atlantis. (5750-1)

These readings were given in the 1930s, an era when science claimed man had been on the North American continent only a short time. Today, we continue to push back man's entry into this part of the world. Cayce has been an accurate forecaster, many of his predictions proving true in the past. While his Atlantean saga appears bizarre, we may yet discover that the Sleeping Seer envisioned the truth about Mexico and Mayaland.

THE CROSS AND THE PYRAMID IN THE NEW WORLD

During their initial exploration and conquest of the New World, Spanish soldiers and friars were frequently astonished to find natives worshipping before a Christian cross. Often, these crosses were found in temples atop a pyramid in Mayaland and Mexico. The cross and the pyramid, believed to be Old World symbols, led to a theory that the Lost Tribes of Israel had migrated to the New World. There was also speculation that early Christian missionaries, seeking to escape from persecution by the Romans, had sailed out of the Straits of Gibraltar and across the Atlantic to the Americas.

Ignacious Donnelly, author of *Atlantis — The Antediluvian World,* considered the cross and pyramid

in this study of that ancient continent. Mr. Donnelly wrote:

No fact is better established than the reverence shown to the sign of the Cross in all the ages prior to Christianity. We cannot do better than quote from an able article in the *Edinburgh Review* of July, 1870, upon this question:

"From the dawn of organized Paganism in the Eastern world to the final establishment of Christianity in the Western, the Cross was undoubtedly one of the commonest and most sacred of symbolical monuments; and, to a remarkable extent, it is so still in almost every land where that of Calvary is unrecognized or unknown. Apart from any distinctions of social or intellectual superiority, of caste, color, nationality, or location in either hemisphere, it appears to have been the aboriginal possession of every people in antiquity — the elastic girdle, so to say, which embraced the most widely separated heathen communities — the most significant token of a universal brotherhood, to which all the families of mankind were severally and irresistibly drawn, and by which their common descent was emphatically expressed, or by means of which each and all preserved, amid every vicissitude of fortune, a knowledge of the primeval happiness and dignity of their species. Where authentic history is silent on the subject, the material relics of past and long since forgotten races are not wanting to confirm and strengthen this supposition. Diversified forms of the symbol are delineated more or less artistically, according to the progress achieved in civilization at the period, on the ruined walls of temples and palaces, on natural rocks and sepulchral galleries, on the hoariest monoliths and the rudest statuary; on coins, medals, and vases of every description; and in not a few instances, are preserved in the

architectural proportions of subterranean as well as superterranean structures, of tumuli as well as fanes. The extraordinary sanctity attaching to the symbol, in every age and under every variety of circumstance, justified any expenditure incurred in its fabrication or embellishment; hence the most persistent labor, the most consummate ingenuity, were lavished upon it. Populations of essentially different culture, tastes, and pursuits – the highly-civilized and the demi-civilized, the settled and nomadic – vied with each other in their efforts to extend the knowledge of its exceptional import and virtue among their latest posterities. The marvellous rock-hewn caves of Elephanta and Ellora, and the stately temples of Mathura and Terputty, in the East, may be cited as characteristic examples of one laborious method of exhibiting it; and the megalithic structures of Callernish and Newgrange, in the West, of another; while a third may be instanced in the great temple at Mitzla, 'the City of the Moon,' in Ojaaca, Central America, also excavated in the living rock, and manifesting the same stupendous labor and ingenuity as are observable in the cognate caverns of Salsette – of endeavors, we repeat, made by peoples as intellectually as geographically distinct, and followers withal of independent and unassociated deities, to magnify and perpetuate some grand primeval symbol . . .

"Of the several varieties of the Cross still in vogue, as national or ecclesiastical emblems, in this and other European states, and distinguished by the familiar appellations of St. George, St. Andrew, the Maltese, the Greek, the Latin, etc., etc., there is not one among them the existence of which may not be traced to the remotest antiquity. They were the common property of the Eastern nations. No revolution or other casualty has wrought any perceptible

difference in their several forms or delineations; they have passed from one hemisphere to the other intact; have survived dynasties, empires, and races; have been borne on the crest of each successive wave of Aryan population in its course toward the West; and, having been reconsecrated in later times by their lineal descendants, are still recognized as military and national badges of distinction . . .

"Among the earliest known types is the *crux ansata,* vulgarly called 'the key of the Nile,' because of its being found sculptured or otherwise represented so frequently upon Egyptian and Coptic monuments. It has, however, a very much older and more sacred signification than this. It was the symbol of symbols, the mystical Tau, 'the hidden wisdom,' not only of the ancient Egyptians but also of the Chaldeans, Phoenicians, Mexicians, Peruvians, and of every other ancient people commemorated in history, in either hemisphere, and is formed very similarly to our letter *T*, with a roundlet, or oval, placed immediately above it. Thus it was figured on the gigantic emerald or glass statue of Serapis, which was transported (293 B.C.) by order of Ptolemy Soter from Sinope, on the southern shores of the Black Sea, reerected within that famous labyrinth which encompassed the banks of Lake Moeris, and destroyed by the victorious army of Theodosius (A.D. 389), despite the earnest entreaties of the Egyptian priesthood to spare it, because it was the emblem of their god and of "the life to come." Sometimes, as may be seen on the breast of an Egyptian mummy in the museum of the London University, the simple *T* only is planted on the frustum of a cone; and sometimes it is represented as springing from a heart; in the first instance signifying goodness; in the second, hope or expectation of reward. As in the oldest temples and

catacombs of Egypt, so this type likewise abounds in the ruined cities of Mexico and Central America, graven as well upon the most ancient cyclopean and polygonal walls as upon the more modern and perfect examples of masonry; and is displayed in an equally conspicuous manner upon the breasts of innumerable bronze statuettes which have been recently disinterred from the cemetery of Juigalpa (of unknown antiquity) in Nicaragua."

When the Spanish missionaries first set foot upon the soil of America, in the fifteenth century, they were amazed to find the Cross was as devoutly worshipped by the red Indians as by themselves, and were in doubt whether to ascribe the fact to the pious labors of St. Thomas or to the cunning device of the Evil One. The hallowed symbol challenged their attention on every hand and in almost every variety of form. It appeared on the bas-reliefs of ruined and deserted as well as on those of inhabited palaces, and was the most conspicuous ornament in the great temple of Gozumel, off the coast of Yucatan. According to the particular locality, and the purpose which it served, it was formed of various materials – of marble and gypsum in the open spaces of cities and by the wayside; of wood in the teocallis or chapels on pyramidal summits and in subterranean sanctuaries; and of emerald or jasper in the palaces of kings and nobles.

When we ask the question how it comes that the sign of the Cross has thus been reverenced from the highest antiquity by the races of the Old and New Worlds, we learn that it is a reminiscence of the Garden of Eden, in other words, of Atlantis.

Professor Hardwicke says:

All these and similar traditions are but mocking satires of the old Hebrew story – jarred and broken notes of the same strain; but with all their exaggerations they intimate how in the background of man's vision lay a paradise of holy joy – a paradise secured from every kind of profanation, and make inaccessible to the guilty; a paradise full of objects that were calculated to delight the senses and to elevate the mind; a paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality.

To quote again from the writer in the *Edinburgh Review*, already cited:

"Its undoubted antiquity, no less than its extraordinary diffusion, evidences that it must have been, as it may be said to be still in unchristianized lands, emblematical of some fundamental doctrine or mystery. The reader will not have failed to observe that it is most usually associated with water; it was "the key of the Nile," that mystical instrument by means of which, in the popular judgment of his Egyptian devotees, Osiris produced the annual revivifying inundations of the sacred stream; it is discernible in that mysterious pitcher or vase portrayed on the brazen table of Bembus, before-mentioned, with its four lips discharging as many streams of water in opposite directions; it was the emblem of the water-deities of the Babylonians in the East and of the Gothic nations in the West, as well as that of the rain-deities respectively of the mixed population in America. We have seen with what peculiar rites the symbol was honored by those widely-separated races in the eastern hemisphere; and the monumental slabs

of Nineveh, now in the museums of London and Paris, show us how it was similarly honored by the successors of the Chaldecs in the eastern . . .

"In Egypt, Assyria, and Britain it was emblematical of creative power and eternity; in India, China, and Scandinavia, of heaven and immortality; in the two Americas, of rejuvenescence and freedom from physical suffering; while in both hemispheres it was the common symbol of the resurrection, or "the sign of the life to come," and, finally, in all heathen communities, without exception, it was the emphatic type, the sole enduring evidence, of the Divine Unity. This circumstance alone determines its extreme antiquity – an antiquity, in all likelihood, long antecedent to the foundation of either of the three great systems of religion in the East. And, lastly, we have seen how, as a rule, it is found in conjunction with a stream or streams of water, with exuberant vegetation, and with a hill or a mountainous region – in a word, with a land of beauty, fertility, and joy. Thus it was expressed upon those circular and sacred cakes of the Egyptians, composed of the richest materials – of flour, of honey, of milk – and with which the serpent and bull, as well as other reptiles and beasts consecrated to the service of Isis and their higher divinities, were daily fed; and upon certain festivals were eaten with extraordinary ceremony by the people and their priests. 'The cross-cake,' says Sir Gardner Wilkinson, 'was their hieroglyph for civilized land;' obviously a land superior to their own, as it was, indeed, to all other mundane territories; for it was that distant, traditional country of sempiternal contentment and repose, of exquisite delight and serenity, where Nature, unassisted by man, produces all that is necessary for his sustentation."

And this land was the Garden of Eden of our race.

This was the Olympus of the Greeks, where

"This same mild season gives the blooms to blow,
The buds to harden and the fruits to grow."

In the midst of it was a sacred and glorious eminence – the umbilicus orbis terrarum – "toward which the heathen in all parts of the world, and in all ages, turned a wistful gaze in every act of devotion, and to which they hoped to be admitted, or, rather, to be restored, at the close of this transistory scene."

In this "glorious eminence" do we not see Plato's mountain in the middle of Atlantis, as he describes it:

> Near the plain and in the centre of the island there was a mountain, not very high on any side. In this mountain there dwelt one of the earth-born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter, who was named Cleito. Poseidon married her. He enclosed the hill in which she dwelt all around, making alternate zones of sea and land, larger and smaller, encircling one another; there were two of land and three of water . . . so that no man could get to the island . . . He brought streams of water under the earth to this mountain-island, and made all manner of food to grow upon it. This island became the seat of Atlas, the over-king of the whole island; upon it they built the great temple of their nation; they continued to ornament it in successive generations, every king surpassing the one who came before him to the utmost of his power, until they made the building marvel to behold for size and beauty . . . And they had such an amount of wealth as was

never before possessed by kings and potentates – as is not likely ever to be again."

The gardens of Alcinous and Laertes, of which we read in Homeric song, and those of Babylon, were probably transcripts of Atlantis. "The sacred eminence in the midst of a superabundant, happy region figures more or less distinctly in almost every mythology, ancient or modern. It was the Memphalos of the earlier Greeks, and the Omphalium of the Cretans, dominating the Elysian fields, upon whose tops, bathed in pure, brilliant, incomparable light, the gods passed their days in ceaseless joys."

"The Buddhists and Brahmans, who together constitute nearly half the population of the world, tell us that the decusatol figure (the cross), whether in a simple or a complex form, symbolizes the traditional happy abode of their primeval ancestors – that 'Paradise of Eden toward the East,' as we find it expressed in the Hebrew. And, let us ask, what better picture, of more significant characters, in the complicated alphabet of symbolism, could have been selected for the purpose than a circle and a cross; the one to denote a region of absolute purity and perpetual felicity; the other, those four perennial streams that divided and watered the several quarters of it?" (*Edinburgh Review*, January, 1870.)

And when we turn to the mythology of the Greeks, we find that the origin of the world was ascribed to *Okeanos*, the ocean. The world was at first an island surrounded by the ocean, as by a great stream:

"It was a region of wonders of all kinds; Okeanos lived there with his wife Tethys: these were the Islands of the Blessed, the gardens of the gods, the sources of nectar and ambrosia, on which the gods

lived. Within this circle of water the earth lay spread out like a disk, with mountains rising from it, and the vault of heaven appearing to rest upon its outer edge all around." (Murray's "Manual of Mythology," pp. 23, 24, et seq.)

On the mountains dwelt the gods; they had palaces on these mountains, with storerooms, stabling, etc.

"The Gardens of the Hesperides, with their golden apples, were beleived to exist in some island of the ocean, or, as it was sometimes thought, in the islands off the north or west coast of Africa. They were far famed in antiquity; for it was there that springs of nectar flowed by the couch of Zeus, and there that the earth displayed the rarest blessings of the gods; it was another Eden." (Ibid., p. 156).

Homer described it in these words:

"Stern winter smiles on that auspicious clime,
The fields are florid with unfading prime,
From the bleak pole no winds inclement blow,
Mould the round hail, or flake the fleecy snow;
But from the breezy deep the bless'd inhale
The fragrant murmurs of the western gale."

"It was the sacred Asgard of the Scandinavians, springing from the centre of a fruitful land, which was watered by four primeval rivers of milk, severally flowing in the direction of the cardinal points, 'the abode of happiness, and the height of bliss.' It is the Tien-Chan, 'the celestial mountain-land . . . the enchanted gardens' of the Chinese and Tartars, watered by the four perennial fountains of Tychin, or Immortality; it is the hill-encompassed Ila of the Singhalese and Thibetians, 'the everlasting dwelling-place of the wise and just.' It is the Sineru of the Buddhist, on the summit of which is Tawrutisa, the

habitation of Sekra, the supreme god, from which proceed the four sacred streams, running in as many contrary directions. It is the Slavratta, 'the celestial earth,' of the Hindoo, the summit of his golden mountain Meru, the city of Brahma, in the centre of Jambadwipa, and from the four sides of which gush forth the four primeval rivers, reflecting in their passage the colorific glories of their source, and severally flowing northward, southward, eastward, and westward."

It is the Garden of Eden of the Hebrews:

> And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it. (Gen. ii., 8-15).

As the four rivers named in Gensis are not branches of any one stream, and head in very different regions, it is evident that there was an attempt, on the part of

the writer of the Book, to adapt an ancient tradition concerning another country to the known features of the region in which he dwelt.

Josephus tells us (Chap. 1., p. 41), "Now the garden (of Eden) was watered by one river, which ran round about the whole earth, and was parted into four parts." Here in the four parts we see the origin of the Cross, while in the river running around the whole earth we have the wonderful canal of Atlantis, described by Plato, which was "carried around the whole of the plain," and received the streams which came down from the mountains. The streams named by Josephus would seem to represent the migrations of people from Atlantis to its colonies. "Phison," he tells us, "denotes a multitude; it ran into India; the Euphrates and Tigris go down into the Red Sea; while the Geon runs through Egypt."

We are further told that when Cain, after the murder of Abel, left the land of Adam, "he travelled over many countries" before he reached the land of Nod; and the land of Nod was to the eastward of Adam's home. In other words, the original seat of mankind was in the West, that is to say, in the direction of Atlantis. Wilson tells us that the Aryans of India believed that they originally came "from the West." Thus the nations on the west of the Atlantic look to the east for their place of origin; while on the east of the Atlantic they look to the west: thus all the lines of tradition converge upon Atlantis.

But here is the same testimony that in the Garden of Eden there were four rivers radiating from one parent stream. And these four rivers as we have seen, we find in the Scandinavian traditions, and in the legends of the Chinese, the Tartars, the Singhalese, the Thibetians, the Buddhists, the Hebrews, and the Brahmans.

And not only do we find this tradition of the Garden of Eden in the Old World, but it meets us also among the civilized races of America. The elder Montezuma said to Côrtez, "Our fathers dwelt in that happy and prosperous place which they called Azlan, which means whiteness . . . In this place there is a great mountain in the middle of the water which is called Culhuacan, because it has the point somewhat turned over toward the bottom; and for this cause it is called Culhuacan, which means 'crooked mountain.'" He then proceeds to describe the charms of this favored land, abounding in birds, game, fish, trees, "fountains enclosed with elders and junipers, and alder-trees both large and beautiful." The people planted "maize, red peppers, tomatoes, beans, and all kinds of plants, in furrows."

Here we have the same mountain in the midst of the water which Plato describes — the same mountain to which all the legends of the most ancient races of Europe refer.

The inhabitants of Aztlan were boatmen (Bancroft's "Native Races," vol. v., p. 325). E. G. Squier, in his "Notes on Central America," P. 349, says, "It is a significant fact that in the map of their migrations, presented by Gemelii, the place of the origin of the Aztecs is designated by the sign of water, *Atl*-standing for Atzlan, a pyramidal temple with grades, and near these a palm-tree." This circumstance did not escape the attention of Humboldt, who says, "I am astonished at finding a palm-tree near this teocalli. This tree certainly does not indicate a northern origin . . . The possibility that an unskilful artist should unintentionally represent a tree of which he had no knowledge is so great, that any argument dependent on it hangs upon a slender thread." ("North Americans of Antiquity," p. 266.)

The Miztecs, a tribe dwelling on the outskirts of Mexico, had a tradition that the gods, "in the day of obscurity and darkness," built a "sumptuous palace, a masterpiece of skill, in which they made their abode upon a mountain. The rock was called 'The Place of Heaven,' there the gods first abode on earth, living many years in great rest and content, as in a happy and delicious land, though the world still lay in obscurity and darkness. The children of these gods made to themselves a garden, in which they put many trees, and fruit-trees, and flowers, and roses, and odorous herbs. Subsequently there came a great deluge, in which many of the sons and daughters of the gods perished." (Bancroft's "Native Races," vol. iii., p. 71). Here we have a distinct reference to Olympus, the Garden of Plato, and the destruction of Atlantis.

And in Plato's account of Atlantis we have another description of the Garden of Eden and the Golden Age of the world:

> "Also, whatever fragrant things there are in the earth, whether roots, or herbage, or woods, or distilling drops of flowers and fruits, grew and thrived in that land; and again the cultivated fruits of the earth, both the edible fruits and other species of food which we call by the name of legumes, and the fruits having a hard rind, affording drinks and meats and ointments . . . all these that sacred island, lying beneath the sun, brought forth in abundance . . . For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned toward the gods, who were their kinsmen; for they possessed true and in every way great spirits, practicing gentleness and wisdom in the various chances of life, and in their

intercourse with one another. They despised everything but virtue, not caring for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods were increased by virtuous friendship with one another, and that by excessive zeal for them, and honor of them, the good of them is lost, and friendship perishes with them."

All this cannot be a mere coincidence; it points to a common tradition of a veritable land, where four rivers flowed down in opposite directions from a central mountain-peak. And these four rivers, flowing to the north, south, east, and west, constitute the origin of that sign of the Cross which we have seen meeting us at every point among the races who were either descended from the people of Atlantis, or who, by commerce and colonization, received their opinions and civilization from them.

Let us look at the question of the identity of the Garden of Eden with Atlantis from another point view:

If the alphabet of the Phoenicians is kindred with the Maya alphabet, as I think is clear, then the Phoenicians were of the same race, or of some race with which the Mayas were connected; in other words, they were from Atlantis.

Now we know that the Phoenicians and Hebrews were of the same stock, used the same alphabet, and spoke almost precisely the same language.

The Phoenicians preserved traditions, which have come down to us in the writings of Sanchoniathon, of all the great essential inventions or discoveries which

underlie civilization. The first two human beings, they tell us, were Protogonos and Aion (Adam and 'Havath), who produce Genos and Genea (Quen and Quenath), from whom again are descended three brothers, named Phos, Phur, and Phlox (Light, Fire, and Flame), because they "have discovered how to produce fire by the friction of two pieces of wood, and have taught the use of this element." In another fragment, at the origin of the human race we see in succession the fraternal couples of Antochthon and Technites (Adam and Quen – Cain?), inventors of the manufacture of bricks; Agros and Agrotes (Sade and Ced), fathers of the agriculturists and hunters; then Amynos and Magos, "who taught to dwell in villages or near flocks."

The connection between these Atlantean traditions and the Bible record is shown in many things. For instance, "the Greek text, in expressing the invention of Amynos, uses words which are precisely the same as the terms which the Bible uses in speaking of the dwellings of the descendants of Jabal (Gen., chap. iv., v. 20). In like manner Lamech, both in the signification of his name and also in the savage character attributed to him by the legend attached to his memory, is a true synonyme of Agrotes.

"And the title given to Agros and Agrotes in the Greek of the Phoenician history, fits in wonderfully with the physiognomy of the race of the Cainites in the Bible narrative, whether we take simply as a Hellenized transcription of the Semitic Elim, 'the strong, the mighty,' or whether we take it in its Greek acceptation, 'the wanderers;' for such is the destiny of Cain and his race according to the very terms of the condemnation which was inflicted upon him after his crime (Gen. iv., 14), and this is what is signified by the name of his grandson 'Yirad.' Only, in Sanchoniathon the genealogy does not end with

Amynos and Magos, as that of the Cainites in the Bible does with the three sons of Lamech. These two personages are succeeded by Misor and Sydyk, 'the released and the just,' as Sanchoniathon translates them, but rather the 'upright and the just. (Mishor and Cuduq), 'who invent the use of salt.' To Misor is born Taautos (Taut), to whom we owe letters; and to Sydyk the Cabiri or Corybantes, the institutors of navigation." (Lenormant, "Genealogies between Adam and the Deluge," *Contemporary Review*, April, 1880).

We have, also, the fact that the Phoenician name for their goddess Astynome (Ashtar No'ema), whom the Greeks called Nemaun, was the same as the name of the sister of the three sons of Lamech, as given in Genesis – Na'emah, or Na'amah.

If, then, the original seat of the Hebrews and Phoenicians was the Garden of Eden, to the west of Europe, and if the Phoenicians are shown to be connected, through their alphabets, with the Central Americans, who looked to an island in the sea, to the eastward, as their starting point, the conclusion becomes irresistible that Atlantis and the Garden of Eden were one and the same.

The Pyramid – Not only are the Cross and the Garden of Eden identified with Atlantis, but in Atlantis, the habitation of the gods, we find the original model of all those pyramids which extend from India to Peru.

This singular architectural construction dates back far beyond the birth of history. In the *Puranus* of the Hindoos we read of pyramids long anterior in time to any which have survived to our day. Cheops was preceded by a countless host of similar erections which have long since mouldered into ruins.

Fifty years ago Mr. Faber, in his "Origin of Pagan Idolatry," placed artificial tumuli, pyramids, and

pagodas in the same category, conceiving that all were transcripts of the holy mountain which was generally supposed to have stood in the centre of Eden; or, rather, as intimated in more than one place by the Psalmist, the garden itself was situated on an eminence (Psalms, chap. iii., v. 4, and chap. xviii, vs. 15, 16, 18).

The pyramid is one of the marvellous features of that problem which confronts us everywhere, and which is insoluble without Atlantis.

The Arabian traditions linked the pyramid with the Flood. In a manuscript preserved in the Bodleian Library, and translated by Dr. Sprenger, Abou Balkhi says:

> The wise men, previous to the Flood, foreseeing an impending judgment from heaven, either by submersion or fire, which would destroy every created thing, built upon the tops of the mountains in Upper Egypt many pyramids of stone, in order to have some refuge against the approaching calamity. Two of these buildings exceeded the rest in height, being four hundred cubits high and as many broad and as many long. They were built with large blocks of marble, and they were so well put together that the joints were scarcely perceptible. Upon the exterior of the building every charm and wonder of psychic was inscribed.

This tradition locates these monster structures upon the mountains of Upper Egypt, but there are no buildings of such dimensions to be found anywhere in Egypt. Is it not probable that we have here another reference to the great record preserved in the land of the Deluge? Were not the pyramids of Egypt and America imitations of similar structures in Atlantis? Might not the building of such a gigantic edifice have

given rise to the legends existing on both continents in regard to a Tower of Babel?

How did the human mind hit upon this singular edifice – the pyramid? By what process of development did it reach it? Why should these extraordinary structures crop out on the banks of the Nile, and amid the forests and plains of America? And why, in both countries, should they stand with their sides square to the four cardinal points of the compass? Are they in this, too, a reminiscence of the Cross, and of the four rivers of Atlantis that ran to the north, south, east, and west?

"There is yet a third combination that demands a specific notice. The decussated symbol is not unfrequently planted upon what Christian archaeologists designate 'a calvary,' that is, upon a mount or a cone. Thus it is represented in both hemispheres. The megalithic structure of Callernish, in the island of Lewis is the most perfect example of the practice extant in Europe. The mount is preserved to this day. This, to be brief, was the recognized conventional mode of expressing a particular primitive truth or mystery from the days of the Chaldeans to those of the Gnostics, or from one extremity of the civilized world to the other. It is seen in the treatment of the ash Yggdrasill of the Scandinavians, as well as in that of the Bo-tree of the Buddhists. The prototype was not the Egyptian, but the Babylonian *crux ansata*, the lower member of which constitutes a conical support for the oval or sphere above it. With the Gnostics, who occupied the debatable ground between primitive Christianity and philosophic paganism, and who inscribed it upon their tombs, the cone symbolized death as well as life. In every heathen mythology it was the universal emblem of the goddess or mother of heaven, by whatsoever name she was addressed – whether as Mylitta, Astarte, Aphrodite,

Isis, Mata, or Venus; and the several eminences consecrated to her worship were, like those upon which Jupiter was originally adored, of a conical or pyramidal shape. This, too, is the ordinary form of the altars dedicated to the Assyrian god of fertility. In exceptional instances the cone is introduced upon one or the other of the sides, or is distinguishable in the always accompanying mystical tree," (*Edinburgh Review*, July, 1870).

This tree appears on the top of the pyramid or mountain on both the Aztec representations of Aztlan, the original island-home of the Central American races.

The writer just quoted believes that Mr. Faber is correct in his opinion that the pyramid is a transcript of the sacred mountain which stood in the midst of Eden, the Olympus of Atlantis. He adds:

"Thomas Maurice, who is no mean authority, held the same view. He conceived the use to which pyramids in particular were anciently applied to have been threefold – namely, as tombs, temples, and observatories; and this view he labors to establish in the third volume of his 'Indian Antiquities.' Now, whatever may be their actual date, or with whatsoever people they may have originated, whether in Africa or Asia, in the lower valley of the Nile or in the plains of Chaldea, the pyramids of Egypt were unquestionably destined to very opposite purposes. According to Herodotus, they were introduced by the Hyksos; and Proclus, the Platonic philosopher, connects them with the science of astronomy – a science which, he adds, the Egyptians derived from the Chaldeans. Hence we may reasonably infer that they served as well for temples for planetary worship as for observatories. Subsequently to the descent of the shepherds, their hallowed precincts were invaded by royalty, from motives of pride and superstition;

and the principal chamber in each was used as tombs."

The pyramidal imitations, dear to the hearts of colonists of the scared mountain upon which their gods dwelt, was devoted, as perhaps the mountain itself was, to sun and fire worship. The same writer says:

"That Sabian worship once extensively prevailed in the New World is a well-authenticated fact; it is yet practiced to some extent by the wandering tribes on the Northern continent, and was the national religion of the Peruvians at the time of the Conquest. That it was also the religion of their more highly civilized predecessors on the soil, south of the equator more especially, is evidenced by the remains of fire-altars, both round and square, scattered about the shores of lakes Umayu and Titicaca, and which are the counterparts of the Gueber dokhmehs overhanging the Caspian Sea. Accordingly, we find, among these and other vestiges of antiquity that indissolubly connected those long-since extinct populations in the New with the races of the Old World, the well-defined symbol of the Maltese Cross. On the Mexican feroher before alluded to, and which is most elaborately carved in bas-relief on a massive piece of polygonous granite. constituting a portion of a cyclopean wall, the cross is enclosed within the ring, and accompanying it are four tassel-like ornaments, graved equally well. Those accompaniments, however, are disposed without any particular regard to order, but the four arms of the cross, nevertheless, severally and accurately point to the cardinal quarters. The same regularity is observable on a much smaller but not less curious monument, which was discovered some time since in an ancient Peruvian huaca or catacomb – namely, a syrinx, or pandean pipe, cut out of a solid mass of *lapis ollaris*, the sides of which are profusely ornamented, not only with Maltese crosses, but also with other symbols

very similar in style to those inscribed on the obelisks of Egypt and on the monoliths of this country. The like figure occurs on the equally ancient Otrusco black pottery. But by far the most remarkable example of this form of the Cross in the New World is that which appears on a second type of the Mexican feroher, engraved on a tablet of gypsum, and which is described at length by its discoverer, Captain du Paix, and depicted by his friend, M. Baradere. Here the accompaniments – a shield, a hamlet, and a couple of bead-amulets or rosaries – are, with a single exception, identical in even the minutest particular with an Assyrian monument emblematical of the Deity . . .

"No country in the world can compare with India for the exposition of the pyramidal cross. There the stupendous labors of Egypt are rivalled, and sometimes surpassed. Indeed, but for the fact of such monuments of patient industry and unexampled skill being still in existence, the accounts of some others which have long since disappeared, having succumbed to the ravages of time and the fury of the bigoted Mussulman, would sound in our ears as incredible as the story of Porsenna's tomb, which 'o'ertopped old Pelion,' and made 'Ossa like a wart.' Yet something not very dissimilar in character to it was formerly the boast of the ancient city of Benares, on the banks of the Ganges. We allude to the great temple of Bindh Madhu, which was demolished in the seventeenth century by the Emperor Aurugzebe. Tavernier, the French baron, who travelled thither about the year 1680, has preserved a brief description of it. The body of the temple was constructed in the figure of a colossal cross (i.e., a St. Andrew's Cross), with a lofty dome at the centre, above which rose a massive structure of a pyramidal form. At the four extremities of the cross there were four other pyramids of proportionate dimensions, and which were ascended

from the outside by steps, with balconies at stated distances for places of rest, reminding us of the temple of Belus, as described in the pages of Herodotus. The remains of a similar building are found at Mhuttra, on the banks of the Jumna. This and many others, including the subterranean temple at Elephanta and the caverns of Ellora and Salsette, are described at length in the well-known work by Maurice; who adds that, besides these, there was yet another device in which the Hindoo displayed the all-pervading sign; this was by pyramidal towers placed crosswise. At the famous temple of Chillambrum, on the Coromandel coast, there were seven lofty walls, one within the other, round the central quadrangle, and as many pyramidal gateways in the midst of each side which forms the limbs of a vast cross."

In Mexico pyramids were found everywhere. Cortez, in a letter to Charles V., states that he counted four hundred of them at Cholula. Their temples were on those "high places." The most ancient pyramids in Mexico are at Teotihuacan, eight leagues from the city of Mexico; the two largest were dedicated to the sun and moon respectively, each built of cut stone, with a level area at the summit, and four stages leading up to it. The larger one is 680 feet square at the base, about 200 feet high, and covers an area of eleven acres. The Pyramid of Cholula, measured by Humboldt, is 160 feet high, 1400 feet square at the base, and covers forty-five acres! The great pyramid of Egypt, Cheops, is 746 feet square, 450 feet high, and covers between twelve and thirteen acres. So that it appears that the base of the Teotihuacan structure is nearly as large as that of Choops, while that of Cholula covers nearly four times as much space. The Cheops pyramid, however, exceeds very much in height both the American structures.

Señor Garcia y Cubas thinks the pyramids of

Teotihuacan (Mexico) were built for the same purpose as those of Egypt. He considers the analogy established in eleven particulars, as follows: 1, the site chosen is the same; 2, the structures are orientated with slight variation; 3, the line through the centres of the structures is in the astronomical meridian; 4, the construction in grades and steps is the same; 5, in both cases the larger pyramids are dedicated to the sun; 6, the Nile has "a valley of the dead," as in Teotihuacan there is a "a street of the dead;" 7, some monuments in each class have the nature of fortifications; 8, the smaller mounds are of the same nature and for the same purpose; 9, both pyramids have a small mound joined to one of their faces; 10, the openings discovered in the Pyramid of the Moon are also found in some Egyptian pyramids; 11, the interior arrangements of the pyramids are analogues. ("*Ensayo de un Estudio.*")

It is objected that the American edifices are different in form from the Egyptian, in that they are truncated, or flattened at the top; but this is not a universal rule.

"In many of the ruined cities of Yucatan one or more pyramids have been found upon the summit of which no traces of any building could be discovered, although upon surrounding pyramids such structures could be found. There is also some reason to believe that perfect pyramids have been found in America. Waldeck found near Palenque two pyramids in a state of perfect preservation, square at the base, pointed at the top, and thirty-one feet high, their sides forming equilateral triangles." (Bancroft's "Native Races," vol. v., p. 58.)

Bradford thinks that "some of the Egyptian pyramids, and those which with some reason it has been supposed are the most ancient, are precisely similar to the Mexican *teocalli*." ("North Americans of Antiquity" p. 423.)

And there is in Egypt another form of pyramid called the *mastaba*, which, like the Mexican, was flattened on the top; while in Assyria structures flattened like the Mexican are found. "In fact," says one writer, "this form of temple (the flat-topped) has been found from Mesopotamia to the Pacific Ocean." The Phoenicians also built pyramids. In the thirteenth century the Dominican Brocard visited the ruins of the Phoenician city of Mrith of Marathos, and speaks in the strongest terms of admiration of those pyramids of surprising grandeur, constructed of blocks of stone from twenty-six to twenty-eight feet long, whose thickness exceeded the stature of a tall man. ("Prehistoric Nations," p. 144.)

"If," says Ferguson, "we still hesitate to pronounce that there was any connection between the builders of the pyramids of Suku and Oajaca, or the temples of Xochialco and Boro Buddor, we must at least allow that the likeness is startling, and difficult to account for on the theory of mere accidental coincidence."

The Egyptian pyramids all stand with their sides to the cardinal points, while many of the Mexican pyramids do likewise. The Egyptian pyramids were penetrated by small passageways; so were the Mexican. The Pyramid of Teotihuacan, according to Almarez, has, at a point sixty-nine feet from the base, a gallery large enough to admit a man crawling on hands and knees, which extends inward, on an incline, a distance of twenty-five feet, and terminates in two square wells or chambers, each five feet square, and one of them fifteen feet deep. Mr. Lowenstern states, according to Mr. Bancroft ("Native Races," vol. iv., p. 533), that "the gallery is one hundred and fifty-seven feet long, increasing in height to over six feet and a half as it penetrates the pyramid; that the well is over six feet square, extending (apparently) down

to the base and up to the summit; and that other cross-galleries are blocked up by debris." In the Pyramid of Cheops there is a similar opening or passageway forty-nine feet above the base; it is three feet eleven inches high, and three feet five and a half inches wide; it leads down a slope to a sepulchral chamber or well, and connects with other passageways leading up into the body of the pyramid.

In both the Egyptian and the American pyramids the outside of the structures was covered with a thick coating of smooth, shining cement.

Humboldt considered the Pyramid of Cholula of the same type as the Temple of Jupiter Belus, the pyramids of Meidoun Dachhour, and the group of Sakkarah, in Egypt.

In both America and Egypt the pyramids were used as places of sepulture; and it is a remarkable fact that the system of earthworks and mounds, kindred to the pyramids, is found even in England. Silsbury Hill, at Avebury, is an artificial mound one hundred and seventy feet high. It is connected with ramparts, avenues (fourteen hundred and eighty yards long), circular ditches, and stone circles, almost identical with those found in the valley of the Mississippi. In Ireland the dead were buried in vaults of stone, and the earth raised over them in pyramids flattened on the top. They were called "moats" by the people. We have found the stone vaults at the base of similar truncated pyramids in Ohio. There can be no doubt that the pyramid was a developed and perfected mound, and that the parent form of these curious structures is to be found in Silsbury Hill, and in the mounds of earth of Central America and the Mississippi Valley.

We find the emblem of the Cross in pre-Christian times venerated as a holy symbol on both sides of the Atlantic; and we find it explained as a type of the

four rivers of the happy island where the civilization of the race originated.

We find everywhere among the European and American nations the memory of an Eden of the race, where the first men dwelt in primeval peace and happiness, and which was afterward destroyed by water.

We find the pyramid on both sides of the Atlantic, with its four sides pointing, like the arms of the Cross, to the four cardinal points – a reminiscence of Olympus; and in the Aztec representation of Olympos (Aztlan) we find the pyramid as the central and typical figure.

Is it possible to suppose all these extraordinary coincidences to be the result of accident? We might just as well say that the similarities between the American and English forms of government were not the result of relationship or descent, but that men placed in similar circumstances had spontaneously and necessarily reached the same results.

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